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THE KINGDOM OF GOD

ROSS C. PORTER

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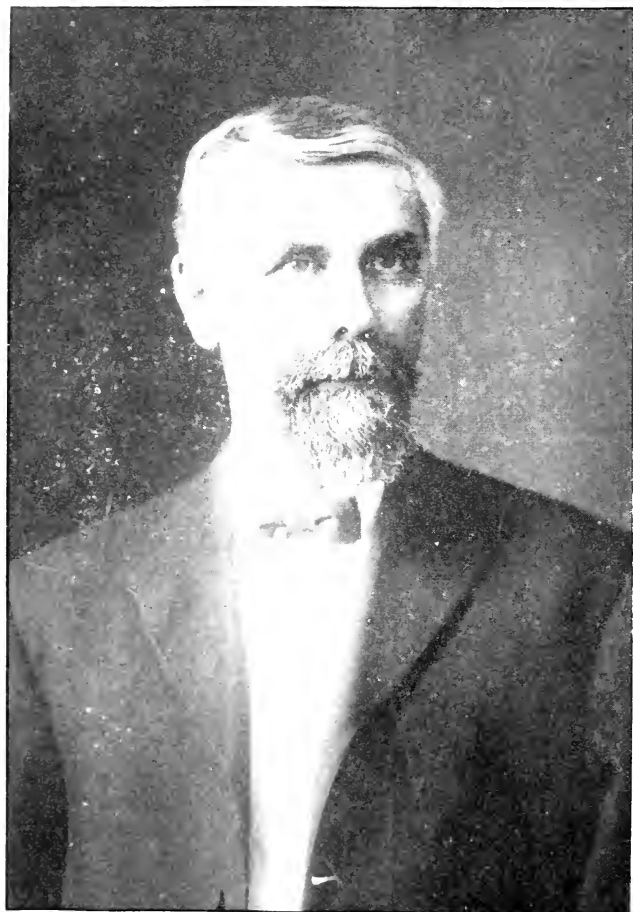
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ROSS C. PORTER

The Kingdom of God Established, Invaded and Restored from Invasion

BY
ROSS C. PORTER



BOSTON
RICHARD G. BADGER
THE GORHAM PRESS

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The Gorham Press, Boston, U. S. A.

PREFACE

It is impossible to overestimate the importance of the themes presented in this volume. The work reviews the origin of the kingdom of God through the marvelous work of creation, the inception of evil, the tragic invasion by which Satan and his angels sought to overthrow the kingdom, and the infinite love of God in seeking to save rebellious subjects while restoring His kingdom from invasion.

It presents the law of love as the foundation of God's government, and Satan's attempt to pervert it that he might lead souls through disloyalty into the broad way of sin and death.

It portrays Christ's life and death for man,—the climax of the love of God,—as man's voluntary substitute, that the death penalty might be met, the demand of justice satisfied, eternal life given to man, and sin and death banished from the universe forever.

It traces man from his creation to his fall, thence through the conflict of the ages. It concludes with the triumph of Christ and His followers, the utter destruction of Satan and all his agencies, the kingdom of God restored from invasion, and its peace and unity eternally assured.

In offering to the public a work touching upon so many phases of the kingdom of God, the writer's purpose has been to avoid controversy, to present candidly and faithfully the great truths relating to this all-important theme as revealed in the word and works of God, associated with such scientific and historical data as limited space would admit.

The author wishes to gratefully acknowledge the valuable assistance of his beloved wife, and other esteemed associates, together with the authors liberally quoted, who have contributed much toward making the work a symposium upon the theme considered, instead of merely his own individual thoughts.

May the Lord give the reader an abundant entrance into the everlasting kingdom of God, is the prayer of—

THE AUTHOR.

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THE KINGDOM OF GOD
ESTABLISHED, INVADED AND
RESTORED FROM INVASION

THE KINGDOM OF GOD

PART I

THE KINGDOM OF GOD ESTABLISHED

CHAPTER I

THE ORIGIN OF THE KINGDOM

IN a study of "the kingdom of God," the well-informed will welcome the aid of true science and true religion instead of assumptions. At the very outset, the candid inquirer after truth must consider certain great fundamental facts. The following naturally form the basis of research in the study of this the greatest of all questions:

It is a fact that the universe exists. It is a fact that man exists. It is a fact that he is the masterpiece of workmanship upon this marvelous planet. It is a fact that the universe, and all that is in it, gives evidence of design in every part of its mechanism. It is a fact that design universally proclaims a designer. It is a fact that modern science has failed to find that nature is such a designer as this universe proclaims. Science can give no reliable explanation of man's origin and destiny. Since "we can understand a phenomenon rightly only when we accurately understand its antecedents and genesis," a divine revelation that is simple and clear in its

statements is necessary to a correct knowledge of creation. There is but one book that contains such a revelation from the Creator as both science and religion demand. That book is the Bible. In the words of Carlyle, it is "a noble book! All men's book! It is our first statement of the never-ending problem of man's destiny, and God's way with men on earth."

THE KINGDOM ESTABLISHED

The first chapter of the Bible opens with the simple and sublime statement, "In the beginning God created the heaven and the earth." In these ten words is revealed the origin of the territory of God's kingdom. The record begins with the Godhead alone, prepared to enter upon the establishment of a kingdom, with all elements of a kingdom wanting. From that condition God designed and developed a kingdom which embraces the entire universe. On the fact that "in six days the Lord made heaven and earth, the sea, and all that in them is," His sovereign law bases His right to rule as King. Ex. 20:11. In this statement proclaimed by Himself, we have the history of the origin of the elements for the formation of the kingdom. The Kingship cannot be questioned.

He who by His wisdom could design a kingdom of such magnitude where no kingdom was or ever had been, He who could by His almighty power create every needful element for the formation of the kingdom on such a magnificent and boundless scale, was the only one who could operate the affairs of such a kingdom after it was established. Its territory was the myriad planetary systems of the universe, and its subjects were all the created intelligences in heaven and earth.

THE CONCEPTION OF THE CREATOR

That the marvelous universe, which stretches far beyond the reach of the most powerful telescope, camera,

or conception of man, was created according to a design, must be conceded by all candid thinkers. The telescope was conceived in the mind of the inventor before it was developed; likewise the phonograph and wireless telegraphy. The artist places upon the canvas the image first pictured in his own mind. Longdale once asked a sculptor, as he stood by a block of granite, what he was going to do with it. The sculptor replied, "There is a beautiful angel in it." There may be seen in the Sistine Chapel in Rome the result of that sculptor's conception. So God, as the great Architect of the universe, created all things according to a plan first clearly conceived and designed by His infinite wisdom.

In no other direction is there such evidence of wisdom displayed in design as in the work of creation. Mr. Mitchel, widely known as one of the fathers of modern astronomy, says: "If all this mighty system was organized by chance, how happens it that the angular motions of the perihelia of the planetary orbits are ever progressive, while the angular motions of the planes of the orbits are vibrating? Design, positive and conspicuous, is written all over the systems, in characters from which there is no escape."—*"The Order of Heaven,"* lecture 6, page 117.

The psalmist David confirms this view: "Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Ps. 139:16. In the face of such evidence, no greater folly could be displayed than for one to say in his heart, "There is no God."

THE CHARACTER OF THE KING

In the kingdom of God, the character of the King is the standard for the character of His subjects. It is written: "Be ye holy; for I am holy." 1 Peter 1:16. His holiness is the strength of His justice. "God sitteth

upon the throne of His holiness." Ps. 47:8. "God is love." 1 John 4:16. But that love is not mere sentiment. It is manifested primarily in justice and judgment, which are the foundation of His throne. Ps. 89:14. (See Revised Version.) It is manifest in His mercy that "endureth forever." The whole strength of His kingdom is therefore pledged to support the upright subject, and "none can stay His hand, or say unto Him, What doest Thou?" when He judges. Dan. 4:35.

God uses the relationship of parent and child to illustrate His character. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103:13. "Can a mother forget her sucking child? . . . yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." Isa. 49:15, 16.

The father's pity and the mother's compassion here illustrate the character of God. It is the same spirit that welcomed the returning prodigal son. It is the spirit of our Father's kingdom. "He is kind unto the unthankful." Luke 6:35. Without this spirit of kindness, one cannot become a child of the kingdom of God.

This spirit of kindness originally inborn in all God's created beings, survived the fall, and has been battling for the right during six thousand years of apostasy. Not only in the human family, but in the lower animals also, this law of kindness is still traceable. Did you ever watch the little bird and the barnyard hen building their nests? Why do they build them? Whence came the instinct which teaches them to sit upon the eggs during the long, sultry days of incubation? What chains them to their nests when their nature delights in freedom and flight? What ties them to their brood, and causes them to search for food, which they refuse to eat until their helpless little ones are fed? Science answers, "It is the law of their nature." But the Bible declares that God is the author of nature and her laws.

To man, the climax of God's creation in this world, we turn for the highest examples of this law of kindness as still observable in a world of sin. An infant but a few days old is soothed to sleep by sounds of affection and kindness, while it is terrified by harsh words. In its innocence, the law of kindness is deeply written in its heart.

SUBJECTS OF THE KINGDOM

Angels were created to occupy heaven. "An innumerable company" are still loyal to the government of God. Ezek. 28:15; Eph. 3:14, 15; Heb. 12:22. There were "seraphim" and "cherubim," and all were organized in the perfection of order that characterized the divine harmony of God's kingdom. They having been created sinless and in the perfection of health and beauty, an eternal inheritance was provided for them.

Man, made a little lower than the angels, was originally designed to live eternally upon the newly created earth. Isa. 45:18; Gen. 2:8. In his sinless state, he was not subject to death; and as he had access to the tree of life in his Paradise home, an endless life was possible. With the kingdom thus established, there was not a place in the universe where death claimed a victim. Not a sigh spoke of broken promises. Not a heart throbbed under the burden of disappointed hopes. On this earth, man, in his perfection, was all that woman's heart could desire. In his companionship she could trace no shadow of insincerity, and she need not shrink from him in fear. Woman, pure and true, was the joy of man, a fit companion to share his labors and his pleasures. Such was the happy Eden home of our first parents, and such were the joys of God's eternal kingdom.

EVIDENCES OF GOD'S FATHERHOOD

There is strong evidence of God's fatherhood in the fact that the world over, there is inborn in man an

inclination to worship a creator. True worshipers have always worshiped God in spirit and in truth. Millions in all parts of the world who have fallen into sin have still continued some form of worship. They have thus revealed a divinely implanted inclination to worship God. This relationship was taught by Christ to His disciples in the prayer: "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:9, 10.

STABILITY OF THE KINGDOM

A proper conception of the kingdom reveals its stability, God's glory and power. "They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations." Ps. 145:11-13. Since "whatsoever God doeth, it shall be forever," we may rest assured that when He established His kingdom "in the beginning," He designed to provide for His subjects a home that would be everlasting.

AN ASTRONOMICAL VIEW

Mr. Mitchel very graphically presents the grandeur, character and stability of the kingdom of God from the astronomer's viewpoint:

"If there can be anything which can lead the mind up to the omnipotent Ruler of the universe, and give to it an approximate knowledge of His incomprehensible attributes, it is to be found in the beauty and grandeur of His works.

"If you would know His *glory*, examine the interminable range of suns and systems which crowd the Milky Way; multiply the hundred millions of stars which

belong to our own 'island universe' by the thousands of these astral systems that exist in space within the range of human vision, and then you may form some idea of the infinitude of His kingdom; for, lo, these are but a part of His ways. Examine the scale on which the universe is built. Comprehend, if you can, the vast dimensions of our sun. Stretch onward through His systems, from planet to planet, and circumscribe the whole within the immense circumference of Neptune's orbit. This is but a single unit of the myriad of similar systems.

"Take the wings of light, and flash with impetuous speed, day and night, month and-year, till youth shall wear away, and middle age is gone, and the extreme limit of human life has been attained. Count every pulse, and at each, speed on your way a hundred thousand miles, and when a hundred years have rolled by, look out, and behold the thronging millions of blazing suns that are still around you, each separate from the other by such a distance that in this journey of a century you have only left half a score behind you.

"Would you gather some knowledge of the *omnipotence* of God? Weigh the earth on which we dwell, then count the millions of its inhabitants that have come and gone for the last six thousand years. Unite their strength into one arm, and test its power in an effort to move this earth. It could not stir it a single foot in a thousand years; and yet under the omnipotent hand of God, not a single minute passes that it does not fly for more than a thousand miles. But this is a mere atom, the most insignificant point among His innumerable worlds. At His bidding, every planet and satellite, the comet, and the sun itself, fly onward in their appointed courses. His single arm guides the millions of sweeping suns, and around His throne circle the great constellations of unnumbered universes.

"Would you comprehend the *omniscience* of God? Remember the highest pinnacle of knowledge reached by

the whole human race, by the combined efforts of its brightest intellects, has enabled the astronomer to compute approximately the perturbations of the planetary worlds. He has predicted roughly the return of half a score of comets. But God has computed the mutual perturbations of millions of suns, and planets and comets and worlds without number, through the ages that are passed and through the ages that are to come, not approximately, but with perfect and absolute precision. The universe is in motion, system rising above system, cluster above cluster, . . . all majestically sweeping around under the providences of God, who alone knows the end from the beginning, and before whose glory and power all intelligent beings, whether in heaven or on earth, should bow with humility and awe.

"Would you gain some idea of the *wisdom* of God? Look to the admirable adjustments of the magnificent retinue of planets and satellites which sweep around the sun. Every globe has been weighed and poised, every orbit has been measured and bent to its beautiful form. All is changing; but the laws fixed by the wisdom of God, though they permit of the rocking to and fro of the systems, never introduce disorder, or lead to destruction. All is perfect and harmonious; and the music of the spheres that burn and roll around the sun is echoed by that of ten millions of moving worlds that sing and shine around the bright suns that reign above.

"If overwhelmed with the grandeur and majesty of the universe of God, we are led to exclaim with the Hebrew poet king, 'When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?' If fearful that the eye of God may overlook us in the immensity of His kingdom, we have only to call to mind that other passage: 'Yet Thou hast made him a little lower than the angels, and hast crowned him with glory

and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet.' Such are the teachings of His word, and such are the lessons of the works of God."—"*The Planetary and Stellar Worlds*," pages 250-252.

"So far, then, as the organization of the great planetary system is concerned, we do not find within itself the elements of its own destruction. . . . Are we to believe that the divine Architect constructed this admirably adjusted system to wear out and to fall in ruins, even before one single revolution of its complex scheme of wheels had been performed?—No. I see the mighty orbits of the planets slowly rocking to and fro, their figures expanding and contracting, their axes revolving in their vast periods; but stability is there. Every change shall wear away; and after sweeping through the grand cycle of cycles, the whole system shall return to its primitive condition of perfection and beauty."—*Idem*.

No wonder that the psalmist, overwhelmed with the contemplation of the magnitude and majesty of the universal kingdom of God, should exclaim: "How manifold are Thy works? in wisdom hast Thou made them all." Ps. 104:24. "Praise ye the Lord. Praise ye the Lord from the heavens: praise Him in the heights. Praise ye Him, all His angels: praise ye Him, all His hosts. Praise ye Him, sun and moon: praise Him, all ye stars of light. Praise Him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for He commanded, and they were created. He hath also stablished them forever and ever: He hath made a decree which shall not pass." Ps. 148:1-6.

CHAPTER II

THE MATERIAL UNIVERSE CREATED AND UPHELD BY GOD'S WORD

IT is impossible for the human mind to understand fully the creative power and wisdom of God. The secret of ancient Israel's failure lay in their tendency to limit the Holy One of Israel. This age is confronted with a like danger. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55:8, 9.

After reviewing the wonderful structure of the human frame, David expressed his view of the origin of man in the sublime declaration: "I will praise Thee; for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well." Ps. 139:14. David declares that creation is God's act. He did not reach this conclusion by human philosophy alone. He admits that it is beyond the power of human reasoning to fathom the attributes of God. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Ps. 139:6. Nevertheless, by divine revelation, he tapped the fountain of infinite wisdom at its source, and learned there the secret of creation. He did not merely philosophize upon it, or draw conclusions from assumed premises. He proclaimed it as revealed:

"By the word of the Lord were the heavens made; and all the host of them by the breath of His Mouth. . . . He spake, and it was done; He commanded, and it stood

fast." Ps. 33:6, 9. This is God's own revelation of how He performed the work of creation; for, says David, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:2.

By that word, worlds and suns and myriads of solar systems came into being and took their places in regular order in God's great universe to proclaim His wisdom and power. Into what insignificance all other theories of origin sink in comparison with the divinely revealed fact that God created by His word!

God the Father chose to perform the work of creation through His Son. "For by Him (Christ) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Col. 1:16.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life." John 4:1-4. Christ, the living Word, was, therefore, the One by whose word all things were made.

The reason why it seems impossible to us that worlds are created by God's word, is, that we undertake to measure God's wisdom by our ignorance, His infinity by our finite limitations, His almighty power by our human weakness. It should be remembered that the supernatural, as well as the natural, is God's sphere of action.

GOD'S CROWNING WORK

God's crowning work for this world, in the closing of that wonderful work of Gen. 1, is thus stated:

"And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over

the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Years of scientific research have clustered around this wonderful problem of the origin of man. Musty volumes from the archives of ancient philosophers have been unearthed, and hieroglyphics on ancient tombs have been deciphered, in a vain search after information as to man's origin. But one word from the archives of the Creator "frustrateth the tokens of the liars, and maketh diviners mad, . . . turneth wise men backward, and maketh their knowledge foolish." Isa. 44:25. That word says: "So God created man in His own image, in the image of God created He him; male and female created He them." And man is here in the image of God, male and female, as He made them, though marred by sin. The record provides for no primal sea-mud germ, no wriggling snail, no seapen, and no ape, as progenitors of man. The Son of God spoke the creative word, and man, "the son of God" (Luke 3:38), stood forth full-grown, named all living things, took to him a wife before the sixth day's sun went down, and God's creative work was done. Gen. 2:18-25; 1:31.

But man had yet to learn the bill of fare best suited to his health and needs. God left nothing incomplete. "*And God said,* Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

Thus man was made from the beginning a rational being, with ability to think and choose.

It should be noted that the days of that week of Genesis were day and night, the same as ours, the evening, or dark part, coming first. Gen. 1:5. With the going down of the sun on the sixth creative day, the darkness of the evening of the seventh day began to steal over the earth. God's creative work ended, and His creative rest began. God's rest created the Sabbath day for man.

Gen. 2:1-3. By this act of rest, the Sabbath and the week were born. It was not Adam's rest, but God's, that made the Sabbath day. And the Creator who worked and rested in the creative act was God the Son.

With what feelings of reverence and devotion one reviews the mighty work of God, accomplished during that short week! Poor, finite man might combine all theories known to the wisest masters of this enlightened age, and he could not in a million years reproduce a single creative act of that first eventful week. Beholding the majesty, wisdom, power, and love of God as displayed in creation, who does not feel inclined to draw near and join the band of angelic worshipers who prostrate themselves with deepest reverence before their Creator's throne, and cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."

"I sing the mighty power of God, that made the mountain rise,
That spread the flowing seas abroad, and built the lofty skies.
I sing the wisdom that ordained the sun to rule the day.
The moon shines full at His command, and all the stars obey.

I sing the goodness of the Lord, that filled the earth with food.
He formed the creatures with His word, and then pronounced
them good.
Lord, how Thy wonders are displayed where'er I turn my eye,
If I survey the ground I tread, or gaze upon the sky!

There's not a plant or flower below but makes Thy glories
known;
And clouds arise, and tempests blow, by order from Thy throne.
Creatures that borrow life from Thee, are subject to Thy care.
There's not a place where we can flee, but God is present there."

CHAPTER III

CREATION OR EVOLUTION

THE hypothesis of evolution, which has changed more or less throughout the years, is the human substitute for direct creation as revealed in the inspired record of the first chapter of Genesis. The evolutionary theory is stated thus by Henry Ward Beecher, from Prof. J. D. Dana:

"The theory of evolution teaches that the creation of this earth was not accomplished in six days of twenty-four hours; that the divine method occupied ages and ages of immense duration; that nothing, of all the treasures of the globe as they now stand, was created at first in its present perfectness; that everything has grown through the lapse of ages into its present condition; that the whole earth, with the development in it, was, as it were, an egg, a germ, a seed; that the forests, the fields, the shrubs, the vineyards, all grasses and flowers, all insects, fishes and birds, all mammals of every gradation, have had a long history, and that they have come to the position in which they now stand, through ages and ages of gradual change and unfolding; also that the earth itself went through a period of long preparation, passing from ether by condensation to a visible cloud form with increasing solidity, to such a condition as now prevails in the sun; that it condensed and became solid; that cold congealed its vapor; that by chemical action and by mechanical grinding of its surface by ice, a soil was prepared fit for vegetation, long before it was fit for animal life; that plants simple and coarse came first, and developed

through all stages of complexity to the present conditions of the vegetable kingdom; that aquatic, invertebrate animals were the earliest of animals, according to the testimony of fossils in the earth. Fishes came next in order, then amphibians, then reptiles. 'All these tribes were represented by species before the earliest of the mammals appeared. The existence of birds before the first mammal is not proved, though believed by some paleontologists upon probable evidence. The early mammals were marsupial, like the opossum and the kangaroo, and lived in the same era called by Agassiz the reptilian period. True mammals came into geologic history in the Tertiary era. Very long after the appearance of the first bird came man, the last and grandest of the series, whether in the Tertiary period or immediately sequent, it is doubtful. It is not established whether his bones or relics occur as far back as the Tertiary era.'

"This is a very brief statement, not my own, but that of Professor Dana, of renown. No man is more trusted, more careful, more cautious than he, and this brief history of the unfolding series I have taken bodily from his writings."—*"Evolution and Religion,"* by Henry Ward Beecher, pages 49, 50.

By some of these teachers we learn creation without a Creator. Others represent evolution as being under the moulding guidance of an omnipotent hand.

It must be admitted that when science breaks from the Bible account of creation, and introduces a theory which is to be accepted, not only by the scientific world, but by eminent Christian men, and is to be taught the students in all leading academies, colleges and universities, necessitating the reconstruction of Christian theology, it should present a substantial demonstration of facts in support of its claims for the origin of life and the elements of the material universe. To say that all life sprang from a "seed" or "germ" does not answer the question of the origin of life. It merely removes the

question to the origin of the germ. How did the first germ originate? Mr. Darwin's "Origin of Species" does not pretend to account for the origin of life. He contents himself with assuming origin, rather than proving it. Huxley began life history with protoplasm, but this does not account for the origin of protoplasm. Tyndall, one of the greatest of evolutionists, admits that evolution "does not solve—it does not attempt to solve—the ultimate mystery of the universe. It leaves in fact that mystery untouched; for granting the nebula and its potential life, the question whence they came would still remain to baffle and bewilder us. At bottom, the hypothesis does nothing more than transport the conception of life's origin to an indefinitely distant past."—"*Fragments of Science*," page 133.

Thus according to the statements of its greatest leaders, evolution avoids the miracle of creation by admitting that science does not know how to account for the origin of life or of the material universe without a Creator. God explains the origin of both matter and life. Evolution relegates that question to the distant past and leaves it unexplained. Evolution is founded on assumption.

CREATION ONLY BY A CREATOR

Did the world create itself, or did it have a Creator? Either God created the heaven and the earth, or the Bible is absolutely unreliable in its first statement.

The first law of mechanics is that "to every action there is an equal and opposite reaction." Machinery can never, therefore, create power. For this reason, all human attempts at perpetual motion are a failure; but in the operation of the machinery of the material universe, there is an illustration of perpetual motion. This demonstrates that a power outside of itself is balancing, guiding, and moving every part of the machinery of the

universe in its onward course continually. No machine can create itself or lift itself. This can only be done by the application of some power from without. Since matter cannot originate itself, and machinery cannot run without applied power, what logic can show that such things ever happened?

"No biological generalization rests on a wider series of observations, or has been subjected to a more critical scrutiny, than that every living organism has come into existence from a living portion or portions of a preëxisting organism."—*P. C. Mitchell, in "Encyclopædia Britannica," Vol. 3, page 952, Cambridge University Edition.*

Hugo de Vries closes his recent book, "Species and Varieties," pages 825, 826, with the statement that "natural selection may explain the survival of the fittest, but it cannot explain the arrival of the fittest."

For science to assume the origin of life without an originator, and give no proof, is to admit defeat at the outset. Life from life is the universal law of natural history.

The most authoritative writers admit that degeneration is the tendency in the natural world. Where is the evidence of "Spontaneous generation"? A striking characteristic of the science of evolution is that whenever it reaches the point where evidence should be supplied to demonstrate its hypothesis, that evidence is wanting. There are no scientific facts to support its claim. "The attempt to find the transition from animal to man has ended in a total failure. The missing link has not been found, and will not be. Man is not descended from an ape. It has been proved beyond a doubt that during the past five thousand years, there has been no noticeable change in mankind."—*Virchow, in an address delivered in Vienna, 1902.*

Agassiz, well known as one of the greatest of scientists, is reported in the *Presbyterian* of December 7, 1872, as thus expressing his contempt for the unscientific theo-

ries of evolution, in a paper read before the Academy of Science:

"As I grow older in the ranks of science, I feel more and more the danger of stretching inferences from a few observations to a wide field. I see that the younger generation among naturalists are at this moment falling into the mistake of making assertions and presenting views as scientific principles which are not even based upon ready observation. I think it is time that some positive remonstrances be made against that tendency. The manner in which the evolution theory in zoölogy is treated would lead those who are not special zoölogists to suppose that observations have been made by which it can be inferred that there is in nature such a thing on record. It is shifting the ground from one field of observation to another to make this statement; and when the assertions go so far as to exclude from the domain of science those who will not be dragged into this mire of mere assertion, then it is time to protest."

The record of God's creative work, in the first chapter of Genesis, seven times repeats that herbs, grass, fruit trees, water creatures, fowls, creeping things, beasts, and cattle, each produce "after his kind." The law "after his kind" is written in every species of natural history, in support of that statement by the Creator.

CHAPTER IV

CREATION AND SCIENCE

WHEN one writes or speaks of the work of creation on the authority of the Bible, he often meets the questions: "Is the Bible a scientific work? Can we rely upon its statements as scientific facts?"

Let us first inquire, What is science? The term comes from the Latin *scientia*, knowledge, or from *scire*, to know. Science, then, is that which is known. It is not theory, speculation, or hypothesis; it is positive knowledge. God is the author of all true science. Since He is the Creator and maintainer of all things, He alone has an actual knowledge of all that He has created. See Acts 15:18; Isa. 46:9, 10. In the Bible, the Lord reveals much about the things He has created; hence the Bible, first of all, is an essential of true science. Without it, scientists are ignorant of the creative act which is inseparably connected with the foundations of all truth and all knowledge. Paul gives this warning: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." 1 Tim. 6:20. The Emphatic Diaglott translates the latter part of this text, "the contradictions of that falsely named knowledge."

Scientists confess their inability to know the facts of creation unaided by a divine revelation. Dr. John Tyndall says, "Behind and above and all around scientific knowledge, the real mystery of this world lies unsolved; and so far as we are concerned, it is incapable of solution."—"Fragments of Science," pages 92, 93. Herbert

Spencer, after declaring that a past eternity of matter is inconceivable, adds, "Impossible as it is to think of the actual universe as self-existing, we do but multiply impossibilities of thought by every attempt we make to explain existence."—*"First Principles of Philosophy,"* page 36.

It is only through divine revelation that a correct knowledge of creation is obtainable.

Darwin, with a display of that false science against which the Bible bears emphatic warning, presents a false scientific view of the creation of man. He boldly asserts that "man is descended from a hairy quadruped, furnished with a tail and pointed ears; probably arboreal in its habits, and an inhabitant of the Old World. . . . In a series of forms graduating insensibly from some apelike creature to man, as he now exists."—*"Descent of Man,"* Vol. 2, page 382; Vol. 1, page 226.

Hugh Miller completes the story as follows: "His great, great, great, great-grandfather the seapen; his great, great, great-grandfather the mussel; his great great-grandfather the herring; his great-grandfather the frog; his grandfather the porpoise; his father the monkey."—*"Footprints of the Creator,"* page 219.

Tyndall, an equal authority with Darwin, says: "The proofs of evolution are still wanting; the failures have been lamentable; the doctrine is utterly discredited." "For superior knowledge of first things, for clear, plain statements of human origin, for lofty common sense that stamps it as all divine, the Book here asserts itself." Darwin has turned to dust, but "the word of our God endureth forever."

DOES THE BIBLE AGREE WITH SCIENCE?

If this question means, does the Bible agree with man's imperfect knowledge of science? the answer is, No. If it means, Does the Bible agree with true science? the

reply is, Yes. If the Bible were to agree with the present imperfect presentation of science, or had it agreed with that of the past, it would thus be proved inaccurate; for science is constantly changing. On this point, Sir Charles Lyell said that estimates had been made as to the rate at which the mud deposits had formed above some pottery found deep in the bed of the river Nile; and these estimates indicated that at least thirty thousand years must have been required to cover the pottery to the depth at which it was found. This evidence was given to prove that man had been on the earth thirty thousand years, rather than six thousand years, as the Bible record affirms. When the pottery in question was taken to Rome, it was recognized as quite modern pottery. Needless to say that the Bible does not agree with such science. Let scientists agree before they attack the Bible. Note the following:

Geology and the Age of the Earth

Professor Ramsey estimated the age of the earth at fully ten million years. ("Age of the Earth," Lord Kelvin.)

Eugene Dubois estimated it at about one million years. ("Scripture of Truth," Collett, page 246.)

Goodchild, about seven hundred million years. (*Ibid.*)

Sir Charles Lyell, about four hundred million years. (*Ibid.*)

Darwin, more than three hundred million years. ("Origin of Species.")

Sir Oliver Lodge, more than a hundred million years. (Address at City Temple, Nov. 2, 1905.)

Sir George H. Darwin, at least sixty million years. ("The Tides," G. H. Darwin.)

Professor Sallas thought it about fifty-five million years. ("Age of the Earth," W. J. Sallas.)

Lord Kelvin, about two million years. ("Age of the Earth," Kelvin.)

Doctor Croll estimated it at about twenty million years. ("Stellar Evolution.")

Professor Tait, at most ten million years. ("Recent Advances in Physical Science.")

Which of these estimates is scientific truth? No two of them agree, and both the Bible and true science disown them.

Professor Sayce says: "Surprises are constantly in store for the Assyrian decipherer, and a tiny fragment may suddenly throw new light on a question he had supposed to be settled. In fact, in Assyriology, as in all other branches of science, *there is no finality*." "We must write our history of Elam all over again. We have been wrong, and the first chapter of Genesis is right after all." —"*Scripture of Truth*," pages 205, 271.

Dr. Cheyne: "There can be no antagonism between true science and true religion; they clash only when they are false. Their present antagonism is only another word for our ignorance."—*Ibid*.

Contradictory Views

Sir William Thompson, in the *North British Review*, No. 3, page 222, after giving clear evidence disproving the ideas of popular geology, says: "Here is direct opposition between physical astronomy and modern geology as represented by a very large, very influential, and—I may add, in some respects—philosophical and sound body of investigators, constituting perhaps a majority of British geologists. *It is quite certain that a mistake has been made*—that British popular geology at the present time *is in direct* opposition to the principles of natural philosophy."

Shall we give up our faith in the Bible, in God, who created all things, and in Jesus, the Saviour of a fallen race, for theories which are so self-destructive?

The Testimony of True Science

Commenting on the evolutionary theories of creation, an article in the *London Times Literary Supplement* of June 9, 1905, says:

"Never was seen such a *mêlée*. The humor of it is that they all claim to represent science, . . . yet it would puzzle them to point to a theological battle field exhibiting more uncertainty, obscurity, dissension, assumption, and fallacy than their own. For the plain truth is, that there is not a single point in which all agree. Battling for evolution, they have torn it to pieces; nothing is left—nothing at all, on their showing, save a few fragments strewn about the arena." Lord Kelvin, in the *London Times*, May 4, 1903, asks: "Was there anything so absurd as to believe that a number of atoms, by falling together of their own accord, could make a sprig of moss, a microbe, a living animal? . . . It is utterly absurd. . . . *Here scientific thought is compelled to accept the idea of creative power.* Forty years ago I asked Liebig . . . if he believed that the grass and flowers, which we saw around us, grew by mere mechanical forces. He answered, 'No, no more than I could believe that a book of botany describing them could grow by mere chemical force.'" And Lord Kelvin said to a class of medical students, October 28, 1904: "Let them not imagine that any hocus-pocus of electricity or viscous fluids could make a living cell. . . . *No artificial process whatever could make living matter out of dead.*"

Let the scientist put the question to a practical test. Let him take a seed, and analyze and produce it, and plant it alongside one produced by order from the Creator's throne, and let him observe the growth of the one and the decay of the other. The test is easy. It is scientific. It is within the range of demonstrable facts. Why not test it? The admission of defeat is a

surrender of the hypothesis of life from any source except a creative power.

Professor Post, a scientist from Syria, visited the British Museum of Natural History in 1885. He was associated, during his visit, with Mr. Ethridge, who was considered one of the foremost experts in that great institution.

"Professor Post asked Mr. Ethridge to show him, in that museum, some proofs of Darwin's theory; and he was astonished when so great an expert said: 'In all this great museum, there is not a particle of evidence of transmutation of species. . . . It is not founded on observation and facts. The talk of the antiquity of man is of the same value; there is no such thing as fossil man. I have read all their books, but they make no impression. This museum is full of proofs of the utter falsity of such views.'"—*"Inspiration of the Bible," Forlong.*

The Hon. William Jennings Bryan on Darwinism

Mr. Bryan in one of his public addresses, entitled "The Prince of Peace," refuses to accept the theory of Darwin on the assent of Man, because "it does not solve the mystery of life or explain human progress." He further says, "All I mean to say is that while you may trace your ancestry back to a monkey, if you find pleasure or pride in doing so, you shall not connect me with your family tree without more evidence than has yet been produced." And further: "I object to the theory for several reasons. First, it is a dangerous theory. If a man links himself in generations with the monkey, it then becomes an important question whether he is going toward him or coming from him—and I have seen them going in both directions. I do not know of any argument that can be used to prove that a man is an improved monkey, that may not be used just as well to prove that the monkey is a degenerate man; and the latter theory is more plausible than the former.

"It is true that man, in some physical characteristics, resembles the beast; but man has a mind as well as a body, and a soul as well as a mind. The mind is greater than the body, and the soul is greater than the mind; and I object to having man's pedigree traced on one third of him only—and that the lowest third. Fairbairn, in his 'Philosophy of Christianity,' lays down a sound proposition when he says that it is not sufficient to explain man as an animal; that it is necessary to explain man in history—and the Darwinian theory does not do this. The ape, according to this theory, is older than man; and yet the ape is still an ape, while man is the author of the marvelous civilization which we see about us.

"One does not escape from mystery, however, by accepting this theory; for it does not explain the origin of life. When the follower of Darwin has traced the germ of life back to the lowest form in which it appears—and to follow him, one must exercise more faith than religion calls for—he finds that scientists differ. Those who reject the idea of creation are divided into two schools, some believing that the first germ of life came from another planet, and others holding that it was the result of spontaneous generation. Each school answers the arguments advanced by the other; and as they cannot agree with each other, I am not compelled to agree with either.

"Go back as far as we may, we cannot escape from the creative act; and it is just as easy for me to believe that God created man as he is, as to believe that, millions of years ago, He created a germ of life, and endowed it with power to develop into all that we see today. I object to the Darwinian theory, until more conclusive proof is produced, because I fear we shall lose the consciousness of God's presence in our daily life, if we must accept the theory that through all ages, no spiritual force has touched the life of man or shaped the destiny of nations."

"But there is another objection. The Darwinian theory represents man as reaching his present perfection by the operation of the law of hate—the merciless law by which the strong crowd out and kill off the weak. If this is the law of our development, then, if there is any logic that can bind the human mind, we shall turn backward toward the beast in proportion as we substitute the law of love. I prefer to believe that love rather than hatred is the law of development."

One who receives the evolutionary theories of today, must reject God as the Creator; and to reject the Creatorship of God is to reject the gospel. If there was no creation and no fall, then there was no need for an atonement. But the silent tablets, lying deeply buried, arose at the time of the greatest scepticism, to bear their testimony in confirmation of the Bible record of creation and the Flood. Science stood abashed, and again corrected its reckoning. Again the Bible record was vindicated by the sepulchered history of the past. True science ever confirms the Bible record of creation.

PART II

THE BIBLE A TEXT BOOK OF THE KINGDOM

CHAPTER V

THE BIBLE THE WORD OF GOD

DURING the first period of time, God gave His word direct to the people by talking with them, or communicating it from generation to generation by the head of the family, as Adam (Gen. 2:16), Cain (Gen. 4:6), Noah (Gen. 6:13), Abram (Gen. 12:1), Abimelech (Gen. 20:3), Isaac (Gen. 26:2), and Jacob (Gen. 28:13). About 1500 B.C. this written revelation was begun, so far as we have record, in the days of Moses.

But how could Moses write the record of creation two thousand five hundred years after the event had happened? The statement is plainly made in Ex. 24:4 that "Moses wrote all the words of the Lord." What Moses wrote was not merely gleanings from cuneiform tablets and from oriental tradition, but "the word of the Lord." Sayce says of Canaan, "Schools and libraries, in fact, must have existed everywhere, and the art of reading and writing must have been as widely spread as it was in Europe before the days of the penny post."—"Higher Criticism," page 57. Compare his "Early Israel," Introduction.

As to the view once advanced by critics, that the time of Moses was an illiterate age, he says, "From one end of the civilized ancient world to the other, men and women were reading and writing and corresponding with

one another; schools abounded, and great libraries were formed, in an age which the critic only a few years ago declared was almost wholly illiterate."—*Monument Facts*, page 42.

The fact that there was much reliable history in the days of Moses does not in the least remove the necessity for a divine revelation in order that Moses should give a correct account of creation.

THE DIVINE AUTHORSHIP OF THE BIBLE

The Bible has stood the test of time, and proclaimed its superiority over all other books in the world. It has met all forms of faith and worship, triumphed over all false divinities and their sacred books, and "still stands unimpaired by the conflict—unmoved and immovable as the Rock of Ages." It occupies this position because it is the word of God.

It was written by many different writers, during a period of fifteen hundred years, and covers a greater variety of subjects than any other book ever written. In its scope and variety of themes, in its candid, truthful, and fearless statements, it stands without a rival in literature. It begins with the beginning of the creation of the heavens and the earth. It predicts the final dissolution and restoration, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the work that are therein shall be burned up." 2 Peter 3:10.

It presents the earthly territory of the kingdom as recovered from the curse and blight of sin: "Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13. It tells the story of man's creation in the image of God, his fall from primeval innocence, and the good news of his redemption and final admission into Paradise restored. It gives to the world a code of morals so perfect as to

cover every relationship of mankind, and reveals a day of judgment as the time when rewards will be given to all, according to their deeds. It reveals the attributes of God, and unveils "the mystery of godliness—God manifest in the flesh." It presents the rights of ruler and the ruled in civil government, and through the prophecies, forecasts the history of the rise and fall of empires.

Although written by men living in Judea's deserts, in Jewish temple courts, in kingly palaces, by shepherds, tax gatherers, and fishermen, in the midst of pantheism, polytheism, and other forms of idolatry and Hebrew formalism, yet all wrote in perfect unison, and their writings are free from the philosophy of their surroundings. When they wrote, their minds were so guided that no taint of these false teachings corrupts their pure and truthful utterances. This is one of the strongest evidences of the divine authorship of the Bible.

After nearly two thousand years of test, hungry human hearts who seek a better life still find that all its promises are "yea and amen in Christ Jesus." The only explanation for this foresight and unity lies in the fact that "the prophecies came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. And one mind of infinite wisdom controlled the writings of all throughout the volume.

When Moses wrote "What nation is there . . . that hath statutes and judgments so righteous as all this law?" (Deut. 4:8), he recognized that the nations had their laws, but that there was a vast difference between them and the God-given laws of Israel.

THE WORD OF THE LORD

"The Bible is not primarily a record of man's thoughts about God, but a record of what God has done, and revealed of Himself to man. Its basis is not, 'Thus and thus thinks man,' but, 'Thus and thus says Jehovah,' or

"Thus and thus Jehovah has done.' " "He made known His ways unto Moses, His acts unto the children of Israel." Ps. 103:7.

The Bible ever disproves of sin, and demands holiness. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. "A religion of this kind, so high in its views of God, so true to the needs of man, so adequate in its provisions for man's deliverance, never emanated, we are sure, from man's own devisings. It is too high for him; he could not attain to it. Even if he could have conceived the idea of it, he could not have translated it into fact and history as is done in the Scriptures." —*"Problems of the Old Testament."* James Orr, page 44.

These facts confirm the statement of Nehemiah that what "they found written in the law" was that "which the Lord had commanded by Moses." Neh. 8:14. This required the inspiration of the Holy Spirit, by which the prophets were moved to write the Scriptures. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. Peter plainly declares that prophecy came not by the will of man, but by the moving of the Holy Ghost. 2 Peter 1:21.

Hence it is written, "Moses wrote all the words of the Lord." So in the Psalms, and in all the writings of the prophets and apostles, it is ever written, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:2.

The following introductory phrases are common expressions with which the Bible writers introduced their messages:

"Thus saith the Lord."

"These are the words which the Lord hath commanded." Ex. 35:1.

"The Lord hath spoken." Isa. 1:2.

"The word of the Lord came expressly unto Ezekiel." Ezek. 1:3.

Amos wrote "the words . . . which he saw concerning Israel." Amos 1:1.

"Behold I have put My word in thy mouth." Jer. 1:9.

"Have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak." Num. 22:38.

"The word of the Lord came unto me, saying, . . . Hear the word at My mouth, and give them warning from Me." Ezek. 3:16, 17.

"All this was done, that it might be fulfilled which was spoken of the Lord by the prophet." Matt. 1:22; 2:15.

"David himself said by the Holy Ghost." Mark 13:36.

"He (the Lord) spake by the mouth of His holy prophets, which have been since the world began." Luke 1:70.

"As the Holy Ghost saith." Heb. 3:7.

The last book of the Bible opens with these words: "The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Rev. 1:1, 2.

In the closing words of the book, we read, "He which testifieth these things saith, Surely I come quickly." Rev. 22:20.

Since the writings of the prophets and apostles were the words of God, it is no wonder that there was given the solemn warning through Moses, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it" (Deut. 4:2); and the admoni-

tion through the prophet Agur, "Add thou not unto His words" (Prov. 30:6); and the warning in the closing book of the Bible: "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the word of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19.

HOW WAS THE CANON OF THE BIBLE SETTLED?

According to Dr. Jacob's "*Bible Chronology*," the books of the Old Testament were arranged in their order by Ezra, about 457 B. C., Nehemiah and Malachi being omitted, because they were written later. There are said to be about 280 direct quotations from the Old Testament in the New Testament. Counting indirect references, the number reaches 850, and includes references to all Old Testament books except Ezra, Nehemiah, Ecclesiastes, and Song of Solomon. The Old Testament was recognized as the Scriptures in three divisions in the days of Christ. Luke 22:44. Both Dr. Driver, and Dr. James Orr approve of the following statement by Josephus:

"We have not myriads of discordant and conflicting books, but twenty-two only, comprising the record of all time, and justly accredited as divine. Of these, five are books of Moses, which embrace the laws and the traditions of the origin of mankind, until his own death, a period of almost three thousand years. From the death of Moses till the reign of Artaxerxes (465-425 B. C.), the prophets who followed Moses narrated the events of their time in thirteen books. The remaining four books consist of hymns to God, and maxims of conduct for men. From Artaxerxes to our own age, the history has

been written in detail, but it is not esteemed worthy of the same credit, on account of the exact succession of the prophets having been no longer maintained." "*Contra Apion*," i. 8, Driver, page 9.

This testimony shows what the Jews believed to be the inspired books of the Old Testament in the first century before Christ. The twenty-two books of which Josephus speaks combine Ruth with Samuel, and Lamentations with Jeremiah. With this understanding, his reckoning harmonizes with others, giving the number of the Old Testament books as twenty-four.

So general is the quotation of the New Testament writers of the early centuries after Christ, that Sir David Dalrymple said: "As I possessed all of the existing works of the fathers of the second and third centuries, I commenced to search; and up to this time, I have found the entire New Testament, *except eleven verses*." ("The Book of Books," by Evans, page 54.) Such facts are evidence that the Bible was written at the time and was regarded with the consideration which its declaration of inspired origin would demand.

A TEST OF INSPIRATION

The Catholic council of Trent, 1545-1563, decided that the fourteen books of the Apocrypha should be included in the canon of Scripture. Why have they not been received as inspired books? Let Martin Luther answer: "The church cannot give more force or authority to a book than it has in itself. A council cannot make that to be scripture which in its own nature is not Scripture." It was because the apocryphal books lacked the internal evidence of inspiration, that they were rejected.

Herein lies the principle upon which the all-important question of how it was decided that one book was inspired and another uninspired was settled. It was upon

the internal united evidence of their inspiration. The Bible is a revelation of divinely revealed principles rather than merely a revelation of abstract wordings. James Orr says:

"The simple fact that in this sacred volume, so marvelous in its own structure, so harmonious and complete in the view it gives of the dealings of God with man, so rich and exhaustless in its spiritual content, so filled with the manifest presence and power of the Spirit of God, that we have everything we need to acquaint us fully with the mind and will of God for our salvation, and to supply us for all the ends of our spiritual life, is sufficient evidence that the revelation which God has given is, in every essential particular, surely and faithfully embodied in it. No more than the revelation from which it springs, is the Bible a product of mere human wisdom, but has God for its inspiring source.

"This, as we understand it, is the Bible's own test of its inspiration, alike in Old Testament and in New; and by it, without nearer definition, we are content, for our present purpose, to abide. The subject is taken hold of by its wrong end when the test of inspiration is sought primarily in minute inerrancy in external details, as those of geography, or chronology, or of physical science." —*"Problem of the Old Testament,"* pages 49, 50.

Inspiration manifests itself in sifting out the legendary and mystical, using only the genuine, as well as in giving direct revelation.

EMINENT MEN'S VIEWS OF THE BIBLE

Professor Sayce read a paper in Londonderry, September 27, 1905, in which, while comparing other historical writings with the Bible, he said, "On the spiritual and religious side there was a gulf between them that could not be spanned."

Lord Bacon: "There never was found, in any age of

the world, either religion or law that did so exalt the public good as the Bible."

Men of the ripest experience and scholarship witness to the superiority of the Bible over all other books.

Mr. Roosevelt: "I enter a most earnest plea that in our hurried and rather hustling life of to-day, we do not lose the hold that our forefathers had on the Bible. . . . I ask that the Bible be studied for the sake of the breadth it must give to every man who studies it. I cannot understand the mental attitude of those who would put the Bible to one side as not being a book of interest to grown men." . . . —"*The Outlook*," May 27, 1911, page 223.

Gladstone: "The older I grow, the more confirmed I am in my faith and religion. I have been in public life fifty-eight years, and forty-seven in the cabinet of the British Government; and during those forty-seven years, I have been associated with sixty of the master minds of the country, and all but five of the sixty were Christians."

James Russell Lowell: "When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of the Creator, has turned its attention to human society, and found on this planet ten square miles where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted, a place where age is revered, infancy cherished, manhood respected, womanhood honored, and human life held in due regard,—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone first and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptics to move thither and there ventilate their views."

Bishop Quayle: "The Bible allows itself to be destroyed with impunity. It has no apparent thought for

self-preservation. All kinds of men have done it to death. Sapient critics have shot it full of holes, and cheered themselves in their unvalorous task; and then the Bible went straight on, gloriously on. While the Bible was being destroyed, pared away, by naturalists, it was published in more tongues, read by more eyes, leaned over by more hearts, thanked God for by more converts, than in all the years past. God's word, God's church, God's day, will stand while eternity stays on its feet."

Bishop F. C. Pierce: "The Bible, sir, is the guide of the erring, and the reclamer of the wandering; it heals the sick, consoles the dying, and purifies the living. Let the master give it to the pupil, the professor to his class, the father to his son, the mother to her daughter; place it in every home in the land; then shall the love of God cover the earth, and the light of salvation overlay the land as the sunbeams of morning lie upon the mountains."

Coleridge testifies: "I know the Bible is inspired, because it finds me at a greater depth of my being than any other book."

Sir Walter Scott, when dying, asked his friend Lockhart to read to him; and Lockhart, looking at the twenty thousand volumes covering the walls of Scott's costly library, said, "'What book would you like?' 'Need you ask?' said Sir Walter. 'There is but one.' And so Lockhart read to him from that one book—the Bible—the words of eternal life." *"Scriptures of Truth,"* page 324.

In a collection of twenty thousand volumes there was but one book that could give the needed comfort to that great man of letters, in his dying hour. That book alone could speak words of comfort in the face of death.

Woodrow Wilson: "I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world; for every time you open it, some old text that you have read a

score of times, suddenly beams with a new meaning. . . . There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance."

O wondrous word of God! Blessed volume of light and life! Shine on as the star of Bethlehem, to light the feet of earth's weary wanderers, back into the pathway of peace, truth, love, home and heaven.

"Lamp for the feet that in byways have wandered;
Guide for the youth that would otherwise fall;
Hope for the sinner whose life has been squandered;
Staff for the aged, and best book for all."

CHAPTER VI

FULFILLED PROPHECY AN EVIDENCE OF DIVINE INSPIRATION

PROPHECY is history in advance. No man, unless he is called of God to be a prophet, can write in advance the history of men and nations.

In this the Bible reveals its author, and presents His wisdom in contrast with the ignorance of men. God appeals to man's intelligence as follows: "To whom will ye liken Me, and make Me equal, and compare Me, that we may be like?" "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isa. 46:5, 9, 10.

"Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth." Isa. 43:8,9.

The consistency and scope of these appeals are characteristic of their Author. They reveal His infinite wisdom in contrast with our finite limitations.

THE DISPERSION OF THE JEWS

About three thousand five hundred years ago, because of apostasy, God foretold, through Moses, the dispersion of the Jews among all nations: "The Lord shall cause

thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth." "And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." Deut. 28:25, 37, 64.

On this point, Charles Pettit M'Ilvaine says: "There is nothing in the history of nations so unaccountable on human principles as the destruction and the preservation of the Jews. 'Scattered among all nations,' where are they not? Citizens of the world, and yet citizens of no country in the world, in what habitable part of the world is not the Jew familiarly known? He has wandered everywhere, and is still everywhere a wanderer. One characteristic of this wonderful race is written over all their history, from their dispersion to the present time. In this condition of universal affliction, how singular it is that among all people, the Jew is 'an astonishment, a proverb, a byword'; such is not the case with any other people. Among Christians, heathens, and Mohammedans, from England to China, and thence to America, the cunning, the avarice, the riches of the Jew, are proverbial. . . . For nearly eighteen hundred years, they have been scattered and mixed up among all people; . . . and still the Jews are a people, a distinct people, unassimilated with any nation. . . . Their peculiarities are undiminished. They witnessed the glory of Egypt and of Babylon and of Nineveh; they were in mature age at the birth of Macedon and of Rome; mighty kingdoms have risen and perished since they began to be scattered and enslaved; and now they traverse the ruins of all, the same people as when they left Judea, preserving in themselves a monument of the days of Moses and the Pharaohs, as unchanged as the pyramids of Memphis, which they are reputed to have built. . . .

"What is this but miracle? Connected with the prophecy which it fulfills, it is a double miracle. Whether testimony can ever establish the credibility of a miracle, is of no importance here. This one is obvious to every man's senses. All nations are its eye-witnesses." — "*Evidences of Christianity*," pages 261-265.

"Frederick the Great, it is said, sneeringly demanded of his court chaplain proof that the Bible was inspired. The sententious answer was given, 'The Jew.'"

"Lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9.

"According to Sir Francis Montefiore, there are about twelve million Jews in the world, whose very existence constitutes what Sir John Kennaway recently called '*the mystery and the miracle of the Jews.*' 'Here,' he said, 'was a nation without a country, a people without a government, a race without a home, hated yet indispensable, despised yet powerful.'"

History presents no parallel to this most singular phenomenon. Other nations rise and fall, and their identity is lost in the great mass of humanity; but not so with the Jew. The wisdom and foreknowledge of God are manifest here in the fulfillment of the prophetic utterances through Moses.

BABYLON

God predicted the overthrow of the ancient city of Babylon. "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there." Isa. 13:19, 20.

What is the testimony of history as to the fulfillment of this prophecy?

"Mignon declares Babylon to be 'a tenantless and desolate metropolis.' Sixteen centuries have passed since it was inhabited by a single human being. Another writer says: 'The name and remnant are cut off from Babylon. There the Arabian pitches not his tents; there the shepherds make not their folds; but wild beasts of the desert lie there, and their houses are full of doleful creatures. It is a possession for the bittern and a dwelling place for dragons; a wilderness, a dry land, and a desert; a burnt mountain, empty, wholly desolate, pools of water, heaps, and utterly destroyed; a land where no man dwelleth; every one that goeth by it is astonished.'" Only in this generation are the ruins of Babylon uncovered, and prophecy confirmed.

THE RUIN OF TYRE

Tyre was once a thriving seaport and commercial metropolis. On account of its wickedness, divine prophecy foretold that it should be scraped as a rock. "They shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God; and it shall become a spoil to the nations." Ezek. 26:4,5.

So completely has this prophecy been fulfilled, that the infidel Volney quotes it in his book of travels, in describing the ruins of this city as it now stands. After quoting the prophecy as a fragment of antiquity, and applying it to Tyre, he says: "The vicissitudes of time, or rather the barbarism of the Greeks of the lower empire, and the Mohammedans, have accomplished the prediction."—*"Volney's Travels," Volume 2, pages 210, 212.*

He adds the statement that the whole village of Tyre "contains only fifty or sixty poor families, who live obscurely on a trifling fishery." Alexander caused its

stones, timbers, and dust to be thrown into the sea to make a bridge to New Tyre. Thus it was scraped as a rock, and its dust was removed.

"The port of Tyre," says Dr. Shaw, "is choked up with sand and rubbish to that degree that the boats of the fishermen who now and then visit this once renowned emporium, and dry their nets upon its rocks and ruins, can with difficulty only be admitted."

EGYPT'S FUTURE FORETOLD

About six hundred years before Christ, the prophet Ezekiel foretold the future of Egypt: "I will bring again the captivity of Egypt. . . . It shall be the basest of the kingdoms; . . . for I will diminish them that they shall no more rule over the nations." "And there shall be no more a prince of the land of Egypt." "Thus will I execute judgments in Egypt: and they shall know that I am the Lord." Ezek. 29:14, 15; 30:13, 19.

At the time this prophecy was written, Egypt was one of the most powerful of earthly kingdoms. The fulfillment of the prediction seemed improbable. But again Volney, in his "Travels," Volume 1, testifies: "Such is the state of Egypt. Deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks and Arabs, the Georgians, and at length the race of Tartars, distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves, and introduced as soldiers, soon usurped the power, and elected a leader. . . . The system of oppression is methodical. Everything the traveler sees or hears reminds him that he is in the country of slavery and tyranny." Gibbon bears similar testimony, "Decline and Fall," Volume 6, pages 109, 110, Dublin edition.

Why are all these instances given thus through the prophets? It is that men may know that the Author of

these predictions is the all-wise God, and that the writers of the Bible were holy men of God, who, being moved by the Holy Ghost, wrote such things as "the Spirit of Christ which was in them did testify." God has taken all this pains to reveal Himself through His word because He "is long-suffering to usward, not willing that any should perish, but that all should come to repentance." Fulfilled prophecy lays a firm foundation for faith in God, and faith in God is the logical beginning of a triumphant Christian life. Heb. 11:16.

"WILL THE OLD BOOK STAND?"

is the title of a tract written by the late H. L. Hastings, from which the following is taken:

"The Bible, to my mind, bears the marks of divine inspiration in the foresight which it exhibits. 'This book foretells things. You cannot do that. You cannot tell what will be next year, or next week.

"The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden under foot of the Gentiles; so long as the great empires of the world march on in their predicted course,—so long we have proof that one omniscient Mind dictated the predictions of that Book, and 'prophecy came not in old time by the will of man.'"

The illustrations cited in this chapter are only a sample of the prophetic portions of the Bible. They are presented as detached leaves of that sacred volume, for the purpose of inducing the reader to enter upon a more extended study of the Bible, the great storehouse of divine inspiration.

CHAPTER VII

THE BIBLE AND MODERN CRITICISM

THE term "higher criticism" was originated by Eichhorn, who lived 1752 to 1827. The movement seems to have originated at a much earlier period. It was first introduced in a work entitled "The Cannon of Scripture," by Carlstadt, in 1521. In 1574, Andreas Massius, a Belgian scholar, published a commentary which was a criticism of the book of Joshua. This was followed by a work by a Roman Catholic priest on systematic theology, in 1660. The author's name was Peyrere or Pererius.

The first modern open attack upon the Scriptures of the Old Testament was made by Spinoza, a nationalist Dutch philosopher, in his work entitled "Tractatus Theologico-Politicus," 1670. He was followed by Hobbs, of England, who was an outspoken antagonist of a divine revelation. He also denied the Mosaic authorship of the Pentateuch. Richard Simon, a French priest, followed with a historical criticism of the Old Testament. In 1685, a Dutch critic named Clericus (or Le Clerc) advocated a priestly authorship of the Pentateuch. Voltaire wrote against the Bible in the early part of the eighteenth century.

According to "Briggs's Higher Criticism of the Pentateuch," page 46, Astruc, a French medical man and a free thinker, wrote the Jehovistic and Elohistive divisive hypothesis. He claimed that these two names, Jehovah and Elohim, showed that the book was composed of different documents. The work was entitled "Conjectures

Regarding the Original Memoirs in the Book of Genesis." It was published in Brussels.

In 1770, a German named Eichhorn, Oriental professor at Göttingen, wrote a work on the Old Testament introduction. He was followed by other German critics, —Vater, Hartman, Professor DeWette, of Heidelberg, Vatke, Leopold George, Bleek, Ewald, Hupfield, and Graff,—who wrote from about 1806 to 1866. Professor Kuenen of Leiden, Holland, wrote two works from 1865 to 1877.

The British-American critics began their work about 1862, the first publications of note being a production by Dr. Samuel Davidson, entitled "Introduction to the Old Testament." He was followed by George Adam Smith, Dr. S. R. Driver, Dr. C. A. Briggs, and many others. For a more complete list, see Professor Bissell's work on the Pentateuch, Scribner's, 1892.

Modern Protestant criticism has undoubtedly developed its theories for the purpose of relieving the Bible of what seemed to the critics to be unscientific teaching, in order that it might appeal more forcefully to scholarly scientists. The motive was evidently good. Without entering upon a more critical analysis of their work here, we will apply Christ's rule of testing the merits of all teaching, by its fruits. Has modern criticism removed the difficulties from the minds of scientists, and won them to the Bible, or has its teaching undermined faith in the Bible?

It is a remarkable fact that the criticism of to-day, as heard from the pulpit, is very similar to that which has been previously heralded by pantheists and out-and-out infidels.

NEW THEOLOGY

A writer who evidently has given some careful thought to the question has prepared the following summary statement of the result of the "new theology" in contrast with old-fashioned Christianity:

- "A pantheistic god instead of a personal God.
- "A human saviour instead of a Divine Saviour.
- "Infallible scholarship instead of an infallible Bible.
- "Modern thought instead of a 'Thus saith the Lord.'
- "A development of religious ideas from a human mind instead of a revelation from God.
- "The natural in all things, the supernatural in nothing.
- "Reformation instead of regeneration.
- "Culture instead of conversion.
- "A change of environment instead of a change of heart.
- "The energy of the flesh instead of prayer and faith.
- "Interest in the secular instead of zeal for religion."

CRITICS' THEORIES

The following citation from the *Methodist Review* for March-April, 1891, page 265, by the editor, J. W. Mendenhall, D.D., LL.D., enumerates some of the theories that have been advanced at different times to discredit various books of the Bible:

"The extent to which theory has been applied to the date, composition, and authorship of the several books of the Bible is startling when viewed in its aggregate result. Without pretending to exhaust the list, we submit the following as our summary of the theories that have been invented respecting each book of the Bible since the rise of the Tübingen school, and as showing the untrustworthiness of the results of the critics who assume to be investigators of the books.

"As to Genesis, we record 16 theories; Exodus, 13; Leviticus, 22; Numbers, 8; Deuteronomy, 17;—total on Pentateuchal books, 76. As to Joshua, 10; Judges, 7; Ruth, 4; 1 and 2 Samuel, 20; 1 and 2 Kings, 24; 1 and 2 Chronicles, 17; Ezra, 14; Nehemiah, 11; Esther, 6;—total on historical books, 113. As to Job, 26; Psalms, 19; Proverbs, 24; Ecclesiastes, 21; Song of Solomon, 18;—total on poetical books, 108. As to Isaiah, 27; Jeremiah, 24; Lamentations, 10; Ezekiel, 15; Daniel, 22;—total on the greater prophetic books, 98.

As to Hosea, 13; Amos, 15; Joel, 18; Obadiah, 9; Jonah, 14; Micah, 12; Nahum, 10; Habakkuk, 13; Zephaniah, 9; Haggai, 6; Zechariah, 14; Malachi, 11;—total on minor prophetic books, 144. Grand total of the theories respecting the Old Testament books, 539.

"The work of the theorist as regards the New Testament is equally comprehensive and instructive.

"As to Matthew, we discover 7 theories; Mark, 10; Luke, 9; John, 15;—total as to the gospels, 41. As to the Acts, 12. As to the epistles to the Romans, 15; 1 and 2 Corinthians, 18; Galatians, 11; Ephesians, 8; Philippians, 8; Colossians, 12; 1 and 2 Thessalonians, 9; 1 and 2 Timothy, 12; Titus, 6; Philemon, 4; Hebrews, 8;—total as to Paul's epistles, 111. As to James, 5; 1 and 2 Peter, 7; 1 and 2 and 3 John, 13; Jude, 7; Revelation, 12;—total, 44. The number of theories applied to the New Testament books is 208. Adding to 539, we have a total of 747 theories applied to the Biblical books since 1850, or within forty years. Of the 747 theories, 603 are defunct, and many of the remaining 144 are in the last stages of degeneracy and dissolution.

"It will assist the reader in estimating the work of the critics to remember that nearly one hundred theories die annually, many of them never advancing beyond infancy, and others being stricken with leprosy the first time they have taken hold of the horns of the altar of the Lord. We have by no means recorded all the inventions of the critics since Bauer's day, but we have given enough to show that theory is the chief instrument of the critic. He does not always seek facts or truths, but is wedded to his hypothesis of the Biblical question. Of the large number of theories here given, no two of them agree, every one being distinct and separate from all the others. We have little doubt if a correct renumeration of the theories that have been proclaimed during the last forty years could be obtained, it

would be found to *exceed two thousand*, for we suspended our examination long before the end had been reached. In these startling facts, the orthodoxist finds abundant reason for refusing to follow the leadership of men whose chief business is to contradict truth, fact, history, and the fundamental principles of the Christian religion, with no stronger warrant than their own fancy or the limitations of their special education."

No wonder *The Christian Register* for June, 1891, should say: "Thomas Paine, though stigmatized and set aside as an infidel, finds reincarnation in the modern Biblical critic. . . . It is interesting to find that with a different spirit, and with different tools, and bound by certain traditions from which Paine was free, the *professors in our orthodox seminaries are doing again the work which Paine did.*"

MODERN CRITICISM IS SCIENTIFIC INFIDELITY

At a meeting of four hundred ministers, held in New York City, a clergyman who did not believe the modern views of higher critics had taken occasion to collect, from infidel authors, a number of views now taught from the pulpit as "higher criticism," and presented the same before that body of clergymen as the modern view of the Bible as held by the ablest "higher critics." His presentation received the hearty endorsement of the ministerial body, and was declared to be the ablest presentation of the modern view of Biblical exegesis that they had ever heard. One can imagine the chagrin of such a body of clergymen when informed that every criticism of the Bible that had been presented had been taken bodily from infidel works. Such incidents should be sufficient to enlighten honest inquirers after truth as to the tendency of modern higher criticism.

"And once more, what rescued the church from the torpor and death of the negation of the eighteenth cen-

ture? The deliverance came, not from philosophy or learning, not even from the works of able apologists like Butler, but from the tides of

THE SPIRITUAL REVIVALS

that swept over Britain, and were felt in other lands, under the preaching of such men as Whitefield and the Wesleys. This it was which gave evangelism the victory once more over indifference and unbelief, and breathed the new breath of life into society which introduced the era of missions to the heathen, Bible diffusion, home evangelization, and the innumerable social reforms of the last century. It is to a like outpouring of the Spirit of God upon His church, and to the same divine energy manifesting itself in holy lives and practical work, far more than to learned confutations, however valuable these may be in their place, that we must look for the overthrow of the forms of unbelief that lift up their heads among us to-day. The owls vanish when the daylight reappears."—*"The Bible Under Trial," James Orr, pages 10, 11.*

CHRIST'S ENDORSEMENT OF THE WRITTEN WORD

In Matt. 24:15, 16, Christ endorses the prophecy of Daniel in the strongest possible way. Upon its prediction, and the signs it presented, He urged immediate action, as though that prophecy were of unquestionable authority. In Luke 16:31, He made the sweeping statement concerning Moses and all the Prophets, that "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In this statement, He placed the word of God as reliable evidence, at least on an equality with such a miracle as raising the dead to life, causing that Word, including Moses and all the prophets, to stand forth as a mighty,

living miracle of divine power. He commanded this same people to search the scriptures for evidence of the coming Messiah, rather than to look for miracles to confirm their faith when He should come. The Jews, who did not heed His instruction, are unbelieving today. John 5:46. Herein lies a vital principle in the study of "higher criticism." If one part of the Bible is rejected, it opens the way for the rejection of the whole. He that deliberately offends in one point is guilty of all.

Christ recognized man as a created being, according to the Bible account. He said, "Have ye not read, that he which made them at the beginning made them male and female?" Matt. 19:4. He accepted the record by Moses of the martyrdom of Abel. Matt. 23:35. He endorsed the story of the flood and Noah's ark, saying "As the days of Noah were," "until the day that Noah entered into the ark," "they were eating and drinking, . . . and knew not until the flood came, and took them all away; so shall the coming of the Son of man be." Matt. 24:37-39. He credited the story of Lot's wife, and the overthrow of Sodom and Gomorrah. Luke 17:32. He corroborated the story of the fall of the "manna in the wilderness" (John 6:49); David's eating the showbread (1 Sam. 21:6; Matt. 12:3, 4); the shutting up of heaven for three years and six months in the days of Elijah, in answer to prayer; the widow of Serepta; and the cleansing of Naaman the leper in the river Jordan (Luke 4:25-27). In the synagogue at Nazareth, He read from the prophecy of Isaiah, and said, "This day is this scripture fulfilled in your ears." Isa. 61:1; Luke 4:18-23. He quoted from the last book in the Old Testament, "Behold, I send My messenger, and he shall prepare the way before Me. Mal. 3:1; Matt. 11:10. In His conflict with Satan in the wilderness of temptation, He met and defeated the tempter with these thrusts of the sword of the Spirit, every one a quotation

from Deuteronomy. Deut. 8:3; 6:13, 16. With other references too numerous to note in this chapter, He confirmed the word of God as given in the Old Testament, and selected the authors of the Gospels, who were to be witnesses, after His ascension, to His teaching and ministry. Christ's "higher criticism" on the book of Moses, the prophets, and the Psalms, has never yet appeared. On the contrary, He said, "O fools, and slow of heart to believe all that the prophets have spoken." Luke 24:25. He was the Son of God as well as the Son of man; yet He gave universal endorsement to all three divisions of the Old Testament Scriptures, and declared that the things "written in the law of Moses, and in the prophets, and in the Psalms," must be fulfilled. Luke 24:44. He stripped the last possible hope of enduring success from all classes of modern or ancient critics of the Word of God, by the assertion, "Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

Eighteen hundred years ago it was a question of choosing between Christ and Barabbas. To-day it is a question of choice between Christ and "higher critics," who, by their criticisms, discredit God's word.

PART III

THE LAWS OF THE KINGDOM

CHAPTER VIII

PHYSICAL LAWS OF THE KINGDOM

MORAL laws appeal to the intellect and conscience and apply to intelligent creatures only. Physical laws apply to both animate and inanimate objects. In their application, apart from other laws, motives are not considered. They have to do with

CAUSES AND EFFECTS,

antecedents and consequences. Intelligence is cause,—law is effect. God is the first great cause of all natural law. “He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” Matt. 5:45. These words of Christ reveal the fact that natural law, though operated directly from the throne of God, does not regard motives.

Fire will burn a martyr as readily as it does a criminal. Floods destroy the property of Christians and sinners without discrimination. Drought consumes both alike. Cold freezes the missionary exposed to it as well as the outlaw. Sickness and death come upon all alike; and the effects of sinful heredity are visited upon both classes, although physical law determines that a life of virtue tends to repair the defects of heredity, as an open-air life is beneficial to one with tubercular tendencies.

Hence the extreme effect of sinful heredity to the third and the fourth generation is visited upon the haters of God, or those who disregard His law. In the third generation of a life of vice may be seen a tendency to insanity. In the fourth generation, idiocy is common. As in the operation of natural law, corn planted produces corn, potatoes produce potatoes, so seeds of virtue sown produce after their kind. Accordingly in the spiritual realm, the Word sown in the heart so completely changes the individual during one generation as to reflect God's image fully. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

According to the same natural law in the spiritual realm, the trials of life are greatly lessened by beholding Jesus, and by looking forward by faith to the eternal reward. It was thus that Moses "endured, as seeing Him who is invisible" (Heb. 11:24-27), and Abraham obeyed and endured all privations consequent upon a perfectly surrendered Christian life. "For he looked for a city which hath foundations, whose Builder and Maker is God." Heb. 11:10. Paul sums up the principle operating in the natural law of spiritual growth as follows: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:15-18.

From these observations, it is clearly evident that though God is the Author of both physical and spiritual

law, He operates in harmony with them in all His relations, both to animate and inanimate nature.

The minute detail of natural law in the infinitely small things, as well as its sublime majesty as seen in the movements of millions of suns and systems in the universe, proclaims an all-powerful God of infinite wisdom as its Author.

The most delicate cambric needle, placed under the microscope, appears rough and feathery, while the sting of the wasp appears perfectly smooth. Such is the contrast between the works of God and the works of man, that man's imperfection appears in his most perfect work, while the minutest details of the work of God bear evidence of His perfection, wisdom, and power.

NECESSITY OF LAW

If we lack information concerning any portion of the kingdom of God, we may safely deduce from analogy sufficient evidence to know that all His created works are governed by law.

Law is a necessity to the harmony and stability of the universe as a whole. Disorder is always destructive. Deranged action, which is the result of disobedience to law, must be overcome and destroyed; for there is no power or project that can withstand the all-forceful and universal operation of law. If a planet should break away from its sphere, its destruction would be sure. If ants, contrary to nature, should gather the pollen for their only winter store, they would starve, bees would become extinct, and fruit would perish from the earth.

In case of a rabid dog, not only is the destruction of the dog necessary, but each animal bitten by him must be healed or exterminated. So in the transgression of moral law, either the sinner must be restored from sin, or he must die as its penalty requires. To exterminate Satan is not sufficient, but all who have been poisoned by the virus of sin through his deceptive influence must

either be recovered or die as the penalty of transgression.

NATURAL LAW REVEALS THE CREATOR

If a drop of water is taken from a stagnant pool and placed under the microscope, an almost infinite number of real, living, moving organisms can be seen. It has been estimated that "in a single drop of water, four thousand millions would have room to exercise at will."

Dr. Burr says: "Another characteristic of nature, deserving of notice, is the perfection of its details. The exquisite finish of nature in its minutest parts is about as wonderful as its vastness and variety. Scan that leaf. Examine the wing of that butterfly. Let the tinted and polished antennæ of that moth glitter in the focus of your instrument. Subject to the most skillful notice of science and art the smallest veins of any animal or vegetable. Push the analysis just as far as possible, and submit that last visible minimum of organization in the crystalline lens of the cod, with its five millions of muscles and sixty thousand millions of teeth, to the most searching criticism of the superbest microscope. What exquisite details! What elaborate refinement of workmanship!

"In masterpieces of human painting, the main points only are cared for, while all the subordinate are too rude to bear close inspection. Not so with the works of nature. A real landscape you may analyze to your heart's content, and inspect its details as critically as eye, armored with lens, can do, without finding the workmanship growing less exquisite the further you push inquiry. A real man—you may descend to the minutest particulars of his organization, and get as near its primary elements as an Ehrenberg, with his superb instruments and practiced vision, can carry you, without finding the least falling off from that delicacy of execution which appears on the larger masses and outlines of the body."

OBEDIENCE TO PHYSICAL LAWS

It is a universally accepted hypothesis of science that law controls the operation of all force. The heavenly bodies are governed by law. The balancing of the planets and their motions are all under the direction of law. The law that governs them is "the word of His power," called "gravitation." The balancing of the clouds is in conformity to law. Light, heat, and sound are all produced in strict accord with the most exacting laws. All chemical combinations of the elements act in the same conformity to the law as the universe of planets. The heavenly bodies can no more choose their relations to the laws of gravity than they can solve problems in mathematics. Water, steam, electricity, and radium are subject to man's control only when he learns the secret of their laws and complies with their demands. The electric light or trolley current, misdirected, kills man instead of rendering him service. Water, which is a great blessing when rightly used, becomes an agent of destruction when the lungs are filled with it. Gravitation, which holds the universe in poise, hurls a workman to death who accidentally loses his balance on a high scaffold. Thus may it be seen that physical laws disregarded, cause death regardless of motives. Perfect obedience alone insures the harmony and safety of the universe.

CHAPTER IX

MORAL LAWS OF THE KINGDOM

HAVING briefly traced the kingdom of God from its establishment and its relation to physical laws, we may further consider it as related to

A MORAL GOVERNMENT

That there was originally implanted in man a moral nature is still clearly evident. "For when the Gentiles, which have not the law [the written law], do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15.

From the first chapter of Romans, we learn that this was a moral law. Its violation led to all kinds of immorality. The reason why men are in partial darkness to-day with reference to the law is, "because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1:21. Man is therefore not left in doubt as to whether God in the beginning established a moral government. Since He is a moral Governor, justice demands that the law of His government be so plainly declared that all may know its requirements.

To announce to the world that "the wages of sin is death" (Rom. 6:23), and that "whosoever committeth

sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4), and then to proceed to hold men accountable for a morality in keeping with the requirements of that law, is absolute evidence that the law had been so plainly proclaimed that there could be no misunderstanding it.

That God did reveal His law at the time of creation is unquestionable. "Where no law is, there is no transgression." Rom. 4:15. Since sin is the transgression of the law, and since there is no transgression without a law, it follows that wherever we see transgression, there is a law. When Satan sinned, therefore, he transgressed the law. In Ezek. 28:14, he is called "the anointed cherub that covereth." God says, "I have set thee so." "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and *thou hast sinned*: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." Verses 15, 16. "Thou hast sinned" is God's reason for removing Satan from his position as covering cherub. This is evidence that God's moral law was proclaimed before the fall of the angels.

Adam sinned. Paul says his sin was disobedience. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19. To what was he disobedient?—to the law; therefore Adam had a knowledge of the law of God's moral government. "For until the law sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Verses 13, 14. The fact that sin was imputed from Adam to Moses proves the existence of God's moral law during that period.

Why does Paul leave this argument with the days of

Moses? Why does he not pursue it through the history of Israel? The answer is given in verses 20, 21: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

THE TEN COMMANDMENTS GOD'S MORAL LAW

In the days of Moses, the law was proclaimed under circumstances that leave no room for question. From that time, it was known as the Ten Commandments.

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before Me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"Honor thy father and thy mother: that thy days

may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." Ex. 20:1-17.

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

This is a plain proclamation of the moral law by God Himself. It is the law of the kingdom as originally established and plainly proclaimed by the King. There is no excuse, therefore, for any intelligent man, with a Bible in his possession, for not knowing the law of God's moral government.

All laws instituted before the fall of man were moral and natural laws. Ceremonial laws could have no place or mission until after the fall. The laws introduced before the fall, had only to do with man's moral relations to God and his fellow man; and these relations were designed to be perpetual. Sin has in no way altered or lessened the sacredness and mission of this law, for that which was originally immoral has not ceased to be immoral. While God remains the unchangeable being He has declared Himself to be, the standard of moral government must remain.

THE MORAL LAW AS MANIFEST IN THE TEACHING BY CHRIST

Consider seriously Christ's application of the law of love, which is the law of the kingdom of God: "There-

fore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12. A loftier principle was never enunciated in the application of any law than is here applied in declaring the character of the law of the kingdom of God. How comprehensively this law applies in our lives! It covers "all things" that we do. Every act of life is measured by the principle, treat every man, all the time, under all circumstances, as you would have him treat you all the time, under the same circumstances. An infinite fountain of divine love and wisdom is unsealed in this marvelous statement.

This both God and Christ have done in applying the law of the kingdom since the entrance of sin. Christ actually exchanged places with the sinner. He took the burden of the transgressor's sins upon Himself, and gave to him, in exchange, His own righteousness as a free gift. He knew the weakness and inexperience of His newly created subjects. He did for them as He would wish done for Him were He in their stead. With that feeling, He stepped beneath the penalty of the sinner and set him free.

Love could reach no higher standard. It was the supreme act of love. Heaven was hushed, angels wept in silence, the earth trembled and quaked, beneath the dying groans of such a Conquêror. But in that sublime act, death was swallowed up in victory. It was the hour of death's defeat. Henceforth it was to be obedient to the command of its Conqueror, until it is banished from the universe forever. God was suffering in His Son's sorrow, humiliation, and shame. It was God who sent His Son to exchange places with sinners and bear their penalty. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Heaven could do no more. Its greatest sacrifice had been made. Its sinless Chief had given His life to restore the lives of His unfortunate subjects.

In that act, a deeper note of love than earth had known was sounded. All this had been done for enemies, unworthy of such treatment. Rom. 5:10. Yet God directed that no word of censure should be heard for those who so undeservingly required such a sacrifice on their behalf. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:17. No wonder that John, stirred to the utmost by beholding this unparalleled devotion of the love of God in His efforts to restore to sonship His fallen children, should exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

The character is never fully determined until life's test is over. The true estimate of the life of the penitent thief could not be made until after he had made upon the cross his final choice, which decided his eternal destiny. So Christ's character was never fully revealed until the last expression of the law of kindness was wrung from His heart's deep love for His enemies, "Father, forgive them; for they know not what they do," and this when they were engaged in the fiendish act of torture during His last hour of suffering on account of their sins. No such words of kindness, or such a sacrifice for others, had ever been heard or seen in all the universe of God. It was the climax of a life which in its very act revealed the character of the law of God's kingdom. "Greater love hath no man than this, that a man lay down his life for his friends." But here is one who is absolutely unobligated to sinners on account of any responsibility with them in their sinful choice, taking their place, while they rail upon Him as enemies, and cruelly inflict the death penalty. It is only in the light of this closing hour of that noble life, that the law of God's kingdom can be fully read.

CHAPTER X

CONSEQUENCES INHERENT IN LAW

GOD is love." His law is therefore founded in love. When the Lawgiver was on earth, a lawyer asked Him, "Which is the great commandment in the law?" He did not hesitate, but openly announced: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40. This is not the introduction of a new law, but a concise statement of what is in the law of the kingdom of God. All of the law and the prophets hangs upon these two principles,—love to God, and love to man.

These are inherent principles in the law, which, when obeyed, insure peace, happiness, and life, but disobeyed, bring misery and death. "Love is the fulfilling of the law." Rom. 13:10. And love is the basis of all true happiness. The Lord did not give a law in the beginning because He desired to control His subjects arbitrarily. He gave the law of love because it was fundamental to the happiness of His children. Hatred results in wretchedness, sorrow, and death. Love insures happiness and life. No one ever became truly happy while hating another. One may, from no other cause than hatred of others, become wretched, emaciated, and ill. "A sound heart is the life of the flesh: but envy the rottenness of the bones." Prov. 14:30.

The law of love did not become the basis of happiness because God proclaimed it to be the law of His kingdom. He proclaimed it the law of His kingdom because it was the basis of happiness. Written law is the statement of proper relations of parties embraced in its scope. In the law of the kingdom of God, the first four precepts particularly present the proper relations of subjects to their Sovereign; the last six, the proper relations of subjects to each other. Love fulfills the entire law. One who loves God will not break any of the first four precepts, and thus invade the rights of his King. One who loves his fellow men will not invade their rights by breaking any of the last six commands.

Justice demands unqualifiedly that obedient subjects to such a law be rewarded, and disobedient ones punished. That this is the innate character of the law of the kingdom of God is manifested in its relation to the Son of God when He voluntarily stepped beneath the penalty of man's disobedience. Three times, in that last dark hour of suffering while facing the doom of the lost, He piteously pleads, "O My Father, if it be possible, let this cup pass from Me." But having taken the place of the transgressor before the law, He could not avert the penalty for sin without disannulling the law, and it must fall upon Him as upon a transgressor. If there had been any plan by which the inherent penalty for disobedience could be withheld, and the dignity of the law maintained, it would have been produced in response to the heart-rending plea of One who was innocent in Himself, but a voluntary victim because of others' guilt. No other plan was known. Calvary is God's everlasting testimony to a fallen world that the law of His kingdom must eternally endure. Paul, viewing Christ dying upon the cross under the penalty of sin as a transgressor, said: "Do we then make void the law

through faith? God forbid: yea, we establish the law." Rom. 3:31.

But there was another side to the life of Christ on earth. He was perfectly obedient, during His entire life for man, as well as obedient in death to the demands of the law upon transgressors. "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:8.

Christ recognized the demands of the law for perfect obedience, and the penalty of death upon transgressors, to be equally just. It is therefore very apparent that both rewards and penalties are inherent in that government of which the law of love is the rule; and further, that whatever rewards are offered are in recognition of obedience to the law. Ps. 19:11. Wherever sin is imputed and punished, that course is a clear testimony to the binding obligation of the law. "For until the law sin was in the world: but sin is not imputed when there is no law." Rom. 5:13.

Since the kingdom of God was established, there has never been a period when the law of the kingdom has not held dominion. Time, place, or circumstances can never make necessary a change in it.

In the final execution of penalties for transgression, and the final distribution of rewards, every man will receive according to his voluntary relation to God's divine law. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6:7-9.

In the beginning, it was possible for angels and man to live the law of the kingdom inviolate, and thus for-

ever to remain innocent, and receive as the reward an endless life in perfect peace and boundless joy. But "the wages of sin is death." Inherent in the law are both life and death. Deut. 4:1, 2; 5:33; 8:19; 11:26-28. Obey and live, disobey and die; the consequences, good and evil, are clearly placed before the subjects of the kingdom. But to the transgressor, "the commandment, which was ordained to life, I found to be unto death." Rom. 7:10.

When God called the prophet Jeremiah down to the potter's house to reveal to him His power in shaping character and fixing destinies, He informed him that the nation would be rewarded or punished upon the basis of voluntary obedience or disobedience. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:7-10. God is here represented as the great Potter, molding the clay. But He most emphatically declares that in molding and fashioning characters, and executing judgment which fixes destinies, He limits Himself to the inherent relations of rewards and penalties in the law. As the matter molds and shapes the clay in harmony with the inherent natural law governing it, so are fixed the destinies of nations and individuals according to their obedience or disobedience to law. He is not an indifferent spectator to the operation of His moral law, but He is momentarily its Operator. The subject's relation to the law controls His ministration of the law of His kingdom. There is therefore nothing arbitrary in God's administration of

the law of His kingdom. He "will render to every man according to his deed." Rom. 2:6.

To transgress its moral precepts voluntarily is to be under the law and subject to its penalty. Such are, by the law, denied admission to the kingdom of God. Those who cherish the fruits of the Spirit will find the gates of the kingdom wide open to welcome them as its subjects. Gal. 5:18-23.

CHAPTER XI

LAWS INFALLIBLE AND ETERNAL IN CHARACTER

THE character of a kingdom is indicated by its laws, and the laws represent the character required of its subjects. For this reason, in the study of the kingdom of God, a study of its laws is of first importance.

God's ways and works are perfect (Deut. 32:4; Ps. 18:30), His character is holy (1 Peter 1:16), and His throne is founded upon justice (Ps. 89:14).

The psalmist emphasized this view in the statement, "The law of the Lord is perfect." Ps. 19:7. The apostle to the Gentiles testified, "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. God is also a spiritual being, and He requires that those who worship Him shall "worship Him in spirit and in truth." John 4:24. He must therefore promulgate a spiritual law commanding worship. This He has done. "For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:14.

In these passages is revealed the axiomatic truth that a perfect, holy, just, and spiritual God has given a law in keeping with His character as the law of His kingdom. For an infallible God to give a fallible law as the great constitution of His kingdom, would be inconsistent. Such an act would belie His wisdom and justice.

The fact that God made angels and men upright in the beginning is evidence that as He created them, so He designed them to live. His law must present a standard that requires the same upright life, or it is

incongruous with the workmanship of its Author. The fact that some of His creatures fell from their high estate, in no way altered the character of God, or changed the nature of His laws. They remained immutable and eternal, but transgressors must reap the results of disobedience. God's right to govern lies in His authorship, creatorship, ownership. He was not so unwise as to establish a moral law that would have to be altered in order to meet contingencies in the administration of His government. He based every precept of the great constitution of His government upon eternal principles. The law is still "holy, and just, and good," although subjects have become "carnal, sold under sin."

THE LAW ETERNALLY DEMANDS HOLINESS

At the time the law of the kingdom of God was proclaimed from Sinai, the Lord said, "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." Ex. 19:5, 6. In the twentieth chapter follows the proclamation, by the King, of the law of Ten Commandments as the law of His kingdom, "the royal law." The entrance of sin and the degradation of subjects has not in the slightest degree lessened the requirements of the law. The standard maintained in the law remains unchanged. A God "with whom is no variableness neither shadow of turning" (James 1:17), can no more alter the great constitution of His kingdom than He can change His own character; hence He declares, "My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34. The Ten Commandments, written with the finger of God on two tables of stone, were the words which had proceeded from His lips in the audience of the people; "and He added no more." Deut. 5:22.

When Christ came, His whole mission was the proclamation of the gospel of the kingdom. In proclaiming it, He must of necessity proclaim the law of the kingdom. This He did in the most emphatic announcement, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

This is the Lawgiver announcing in a portion of His kingdom, where rebellion has swept every subject into transgression, that the dominion of the law remains unchanged in every "tittle." In verses 21 and 27, He quotes two precepts, that all may know that the law to which He refers as the law of His kingdom is the Ten Commandments; and in verse 19, He draws His conclusion in terms that not only a jurist, but even a child, familiar with the meaning of law, can understand: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." He did not set His disciples to teaching the abolition of the law. On the contrary, He emphasized its unaltered perpetuity, in the strongest and simplest terms that human language could express. Ignorance of its meaning is therefore inexcusable.

James, in like manner, speaks of the same "royal" or kingly law, quoting the same commands used by the Master as the basis for his reasoning (James 2:8, 11), and concludes with the statement, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Verse 10. "So speak ye, and so do, as they that shall be judged by the law of liberty." Verse 12. The judgment settles all cases for eternity. The same

law by which all will be judged, is the standard by which loyal subjects will live eternally. Restoration to the kingdom of glory, beyond the Judgment, must be by acquittal in compliance with the same law for the transgression of which subjects were originally expelled as rebels against the government.

In view of the infallibility and durability of God's law, Solomon, writing by inspiration of God, concludes his book of Ecclesiastes with the solemn appeal to all mankind: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

PART IV

A CONSPIRACY TO OVERTHROW THE KINGDOM THE NATURE AND DESTINY OF REBELS

CHAPTER XII

SATAN'S REBELLION AND ITS RESULTS

THE RISK OF SIN

THE creation of free moral intelligent beings involved the possibility of sin. That God faced that problem is evident, since from the beginning, He gave the freedom of choice to all, but gave warning against disobedience. Great as was that risk, it is shared still by every parent who brings a child into the world to satisfy the longing of parental love. The child may go wrong; but the parents take the risk, that they may experience the joy of parenthood. In creating intelligent beings, God must risk disobedience, with all its train of evil, or be served by automatons with no more character than machines. In enforced obedience, the act would be His, not theirs; hence they could develop no individual character.

He who saw the end from the beginning knew that His plan would succeed. Isa. 46:10. Although sin might enter, yet beyond the tears, the heartaches, the strife and death, which permission of His plan would bring for a brief space, He saw a redeemed host joining the myriads in unfallen worlds in ascribing glory, honor, thanksgiving,

and praise to their Creator and Redeemer throughout endless ages.

LUCIFER A COVERING CHERUB

Places were assigned to all subjects where they could serve the interests of God's kingdom best, and where all would find their highest pleasure. God set Lucifer next to Christ as a covering cherub. Ezek. 28:14. Between the covering cherubim, God sat upon His throne, to administer the affairs of His kingdom. Ps. 99:1. Lucifer was honored by receiving the highest position of any created being. For a period, all responded to the love of God, in love fulfilled His holy law; and anthems of harmonious praise poured forth from every part of the inhabited universe.

LUCIFER'S REBELLION AND THE ENTRANCE OF SIN

Having been placed second only to Christ, Lucifer stood in the immediate presence of God. He occupied the highest position he had been made capable of filling. But as Christ occupied a higher place, there was a test of character in Lucifer's relation to the throne of God. Opening his heart to the suspicion that God had not done the best thing for him in assigning him his position in the universe, his heart became lifted up in pride, and he sought to exalt himself to a position equal to that of the Creator. That this covering cherub was a created being, that he was created perfect, that the spirit of pride which led to his desire for supremacy caused the entrance of sin and its consequent penalty, are all plainly told by the prophet Ezekiel, who introduces him under the figure of the king of Tyrus.

"Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God;

Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezek. 28:11-19.

A CONSPIRACY TO OVERTHROW GOD'S GOVERNMENT

This revolt against God's method of handling the affairs of His kingdom led to open rebellion against the government of God. Selfishness was Lucifer's first act of secession. The next step was feigned reformation of that government, followed by forming a conspiracy for

its overthrow. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isa. 14:12-15.

THE RESULTS

Satan's rebellion brought a spirit of disaffection into the universe. It also brought in a spirit of seeking position for self-glory instead of occupying the position of greatest service for others. It introduced sophistry and fraud instead of fair and open presentation of truth. It introduced flattery as an artful influence to lead others to join in a confederacy of evil. Satan thus sought, through misrepresentation, to cast reflections upon the law of God, and to question His wisdom and love.

SATAN CAST OUT OF HEAVEN

For these reasons, after all that infinite love could do for Satan's recovery, he was removed from his position as covering cherub, and "cast" "as profane out of the mountain of God." Ezek. 28:16. After Christ had done all that could be done to recover fallen angels, they were finally and forever removed from their heavenly home. "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev.

12:7-9. It required time to unmask the sophistries of Satan before the intelligent host of free angels sufficiently that they might consistently determine the relation they should sustain to the controversy which had been forced upon them by Satan's rebellion. Although God, from the beginning, knew the changed character of Lucifer, as with satanic zeal he led all who would join him in rebellion against the government of heaven, He considered that angels required time to gather from its results evidence of the character of Satan's rebellion. For this reason, and because God would do all that was possible to save Lucifer and his associates, death, as the penalty of sin, was not inflicted at the time of their rebellion. God deferred their execution until they had every possible opportunity for salvation, and their confederacy of evil had borne sufficient fruit to reveal to all subjects of His kingdom the true nature of sin. All had opportunity to see His character in contrast with that of the leader of the rebellion against moral law.

God's course in removing fallen angels from heaven was the least that He could do and maintain a proper administration. To make no difference between transgressors and obedient subjects, in a case of such deliberate rebellion, while giving time and opportunity for the universe to decide upon the justice of His dealings with rebels, might impress them that He regarded disobedience as a slight offense.

But the final judgment will vindicate the character of a just and loving God. Satan and his rebellious followers will meet the full penalty of their transgressions. A loyal universe will approve, and the period of opportunity for choice and test will have passed forever.

CHAPTER XIII

MAN'S APOSTASY AND ITS RESULTS

AFTER Satan had entered upon his career of rebellion, he first sought, in the most insidious way, to induce angels to join him, ostensibly to reform the government of God, but really to exalt himself. Many of the angels deliberately chose to follow this artful deceiver.

Nor was the conflict confined to the angels, for God made man as free as all other created beings throughout His vast universe. All must choose, in this crisis, between loyalty to God and loyalty to Satan.

A COVERT ATTACK

Satan did not come to man with flourish of trumpets and a demand for surrender. He posed as a benefactor. God had faithfully warned man not to eat of the fruit of the tree of knowledge of good and evil. Satan, knowing that man had been informed of his apostasy, did not attempt to lead him into rebellion by personally appearing to him. He chose a beautiful, glittering serpent—not the wriggling, creeping serpent of our day, upon which a special curse rests, but one of the most fascinating creatures. Through this medium, stationed in the forbidden tree, Satan spoke to Eve. Startled to hear the creature speak in a language intelligible, yet charmed by its beauty, she turned aside to converse with it, and tarried near the very tree that God had cautioned the innocent pair in Eden to avoid.

THE STORY OF MAN'S APOSTASY

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." Gen. 3:1-7.

Paul says, "And Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2:14. Eve was deceived by sophistry that appealed to her pride and vanity. To be as gods, knowing evil as well as good, was the deceptive prospect which appealed to her. That God was unjust in withholding a knowledge of evil, seemed to her plausible. Could she have unveiled the future, and beheld the anarchy, strife, debauchery, crime and sorrow that were to result from a knowledge of evil, she would have blessed God that He had veiled such knowledge.

Through deception, Eve was led to partake of the forbidden fruit, and thus take her stand on the side of the leader of the rebellion against the government of God. Adam, thinking that through her transgression, she must be separated from him, and the joys of her .

companionship would be lost forever, hesitated in his loyalty to God while debating if it was not his duty to cast his lot with his hitherto loving consort. Undeceived, he finally chose to follow her in transgression. Immediately the halo of light which had hitherto robed the innocent pair as it did Moses and Elias on the Mount of Transfiguration, disappeared. When God, whose love for man was still unchanged, sought them, in fear they shrank from His presence. When the Lord asked whether they had eaten of the forbidden tree, Adam at once admitted his guilt, but inferentially placed the blame upon God by saying, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Instead of making a full confession of his sin, he sought to excuse himself for having gone wrong.

Eve in like manner attempted to fix the blame upon the serpent, and indirectly upon God for having placed the serpent in the garden. Her logic was that morally accountable beings would always be good if they were never assailed by a tempter. That God accepted no excuse for sin, that He admitted of no apology which sought to relieve transgressors because they had been confronted by a tempter, is shown in the fact that they were sentenced to death, driven from the garden, and the earth was placed under a curse. Gen. 3:16-24.

The first result of man's apostasy was the shock of its recoil upon his moral nature. He had fallen under sin. He was undone and lost. A reaction had taken place in his soul, which caused him to regard with fear his loving Sovereign. By the act of transgression, he had desecrated and mocked the law of love, and his moral nature died of the deadly wound inflicted upon it in that unholy act. His own verdict, in advance of God's, declared him fallen and undone.

The fall was not occasioned by the violation of a mere arbitrary command concerning eating the fruit of the forbidden tree. That command involved the moral ques-

tion of loyalty to God. Gen. 3:11. His act involved the race of mankind. This is recognized by Paul in the statement, "By one man's disobedience many were made sinners." Rom. 5, 19. In the transgression of Adam, the race had fallen.

The malicious spirit of Satan appeared in striking contrast to the beneficent character of Christ when in love He died to save the lost. Until the cross, loyal angels did not fully discern the reasons for removing Satan from his position in heaven, and depriving him of the privilege of associating with them. The time had now come when his character stood revealed before the universe. Every loyal angel now fully understood his deceptive purpose. Then "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12:10. The original condition of the kingdom of God was restored in heaven. The battle had been fought, the victory won there, and the rebellious impostors fully understood that they were forever removed from the sympathy of the heavenly beings. Not a loyal angel would ever consider it right for Satan to share with the loyal in the privileges of the universe.

Satan was the more enraged when he saw that he had lost in the conflict at the cross. That his loss embittered him toward the loyal subjects of the kingdom on earth is plainly stated in Rev. 12:12: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Entirely excluded from heaven, he would do his worst to destroy God's loyal subjects on earth. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of

God, and have the testimony of Jesus Christ." Verse 17. Foreseeing that this fiendish onslaught awaited His disciples, Jesus taught them to pray daily: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10. The earthly conflict is not yet finished; but Satan knows that his time is short, and the disciples should know that their prayers for the restoration of the earthly kingdom will soon be answered. 2 Peter 2:2-4. Eternity will therefore demonstrate the love and wisdom of God in creating intelligent beings free to make their own choice of kingdom and king.

CHAPTER XIV

MAN'S MORTALITY

THROUGH sin, man lost his place in the kingdom of God, and became subject to death. He is therefore mortal. If he were not, he could not die. Immortality cannot die. One might as well speak of the life that never lives as of the death that never dies. So generally is the term "mortal" applied to death, that the world's death rate is called its mortality. This is universally admitted in practical life; why not in theology?

When man was made in the beginning, he did not receive an immortal soul. This is the Bible record: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. It does not say that the Lord breathed into man's nostrils an "immortal soul." Man was a soul before the breath of life was given. He then became a "living soul." Before, he was a lifeless soul. The breath of life did not give man a soul, much less an immortal soul. The fact that as soon as the Lord had made man, He informed him that in the day when he should eat of the fruit of the tree of knowledge of good and evil, he should die (Gen. 2:7), leaves no room to question that the real man, with whom the Lord held an account, was subject to life or death, according to his choice. In Gen. 3:22-24, we are informed that as soon as man had sinned, the Lord drove him from the Garden of Eden, lest he should eat of the tree of life, and live forever. If he had been

made immortal to begin with, he would have lived forever, whether he ate of the tree of life or not.

The fifth chapter of Genesis is a commentary on man's mortality. Throughout the chapter, the history of each man closes with the brief obituary, "And he died." In Job 4:17 we read, "Shall *mortal man* be more just than God?" And in Rom. 2:7, man is instructed to *seek for immortality*. Would he be instructed to seek for something he already possessed as a birthright? Paul further informs us that when the resurrection comes, at the last day, then "this mortal must put on immortality." 1 Cor. 15:53. And in 1 Tim. 6:15, 16, he declares that God, "the King of kings," "only hath immortality."

From these texts, it is plain that the theory of the natural immortality of the soul is a mistaken view. Since God only has immortality, He only can bestow it. It is therefore certain that since "by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10); only those who secure immortality through Christ will ever obtain it. Hence Paul emphatically declares that only "to them who by patient continuance in well-doing seek for glory and honor and immortality" will eternal life be given. Rom. 2:7. All who would obtain it must "fight the good fight of faith," and "lay hold on eternal life." 1 Tim. 6:12. And this applies to the soul as well as to the body. For, says James, "He which converteth the sinner from the error of his way, shall save a soul from death." James 5:20.

John Milton, poet and statesman, bears the following testimony on the question of the non-immortality of the soul:

"The visible creation comprises the material universe, and all that is contained therein; and more especially the human race. The creation of the world in general, and of its individual parts, is related in Genesis 1. It is

also described in Job 26:7, etc., and 38, and in various passages of the Psalms and prophets—Ps. 33:6-9, 14; 148:5; Prov. 8:26, etc.; Amos 4:13; 2 Peter 3:5. Previously, however, to the creation of man, as if to intimate the superior importance of the work, the Deity speaks like a man deliberating. Gen. 1:26: 'God said, Let Us make man in Our image, after Our own likeness.' So that it was not the body alone that was then made, but the soul of man also (in which our likeness to God principally consists), which precludes us from attributing preëxistence to the soul which was then formed—a groundless notion sometimes entertained, but refuted by Gen. 2:7: 'God formed man of the dust of the ground, and breathed into his nostrils the breath of life; thus man became a living soul.' Job 32:8: 'There is a spirit in man: and the inspiration of the Almighty giveth them understanding.' Nor did God merely breathe that spirit into man, but molded it in each individual, and infused it throughout, enduing and embellishing it with its proper faculties. Zech. 12:1: He 'formeth the spirit of man within him.'

"We may understand, from other passages of Scripture, that when God infused the breath of life into man, what man thereby received was not a portion of God's essence, or a participation of the divine nature, but that measure of the divine virtue or influence which was commensurate to the capabilities of the recipient. For it appears from Ps. 104:29, 30, that He infused the breath of life into other living beings also: 'Thou takest away their breath, they die. . . . Thou sendest forth Thy spirit, they are created;' whence we learn that every living thing receives animation from one and the same source of life and breath; inasmuch as when God takes back to Himself that spirit or breath of life, they cease to exist. Eccl. 3:19: 'They have all one breath.' Nor has the word 'spirit' any other meaning in the sacred writings, but that breath of life which we inspire, or the

vital or sensitive or rational faculty, or some action or affection belonging to those faculties.

"Man having been created after this manner, it is said, as a consequence, that 'man became a living soul;' whence, it may be inferred (unless we had rather take the heathen writers for our teachers respecting the nature of the soul) that man is a living being, intrinsically and properly one and individual, not compound or separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body, but that the whole man is soul, and the soul man, that is to say, a body, or individual substance, animated, sensitive, and rational; and that the breath of life was neither part of the divine essence, nor was it the soul itself, but as it were the inspiration of some divine virtue fitted for the exercise of life and reason, and infused into the organic body; for man himself, the whole man, when finally created, is called in express terms 'a living soul.' Hence the word used in Genesis to signify soul, is interpreted by the apostle, 1 Cor. 15:45, 'animal.' Again, all the attributes of the body are assigned in common to the soul: the touch, Lev. 5:2, 'If a soul touch any unclean thing;' the act of eating, Lev. 7:18, 20, 'The soul that eateth of it shall bear his iniquity,' 'The soul that eateth of the flesh;' and in other places, hunger, Prov. 13:25; 27:7, 'To the hungry soul every bitter thing is sweet;' thirst, Prov. 25:25, 'As cold waters to a thirsty soul,' Isa. 29:8; capture, 1 Sam. 24:11, 'Thou huntest my soul to take it;' Ps. 7:5, 'Let the enemy persecute my soul and take it.'

"Where we speak of the body as a mere senseless stock, there the soul must be understood as signifying either the spirit, or its secondary faculties, the vital or sensitive faculty for instance. Thus it is often distinguished from the spirit as from the body itself. Luke 1:46, 47; 1 Thess. 5:23, 'Your whole spirit and soul and body;' Heb. 4:12, 'To the dividing asunder of soul and spirit.'

But that the spirit of man should be separate from the body so as to have a perfect and intelligent existence, independently of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter. For the word 'soul' is applied to every kind of living being; Gen. 1:30, 'Every beast of the earth . . . wherein there is life (Hebrew, 'a living soul'). Gen. 7:22, 'All in whose nostrils was the breath of life [Hebrew, 'living soul'], of all that was in the dry land, died.' Yet it is never inferred, from these expressions, that the soul exists separate from the body in any of the brute creation."—*"State of the Dead,"* chapter I, pages 1-4.

Living soul, "*nephesh chayah*, a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the stupid potto, or lower still, to the polyp."—*Dr. Adam Clarke*, notes of Gen. 1:24.

From the "Appendix" to "The Companion Bible," part I, published by Henry Froude, Oxford University, pp. 19-21, I take the following comprehensive statement giving the original and translation of every scripture reference to the word "soul" to be found in the "Hebrew Old Testament." This is a work of great scholarship, and absolutely free from theological bias:

The word *nephesh* occurs 754 times in the Hebrew Old Testament. Each occurrence is noted in the margin, but it will be useful for the Bible student to have a complete list.

In the A.V. and R.V. it is translated "*soul*" 472 times, while in the other 282 places it is represented by forty-four different words or phrases. In fifty-three of these places there is a marginal rendering which calls attention to the fact that the word is "*nephesh*," while in 229 passages the English reader has hitherto been left in ignorance of the fact. The English word "soul" is in every occurrence the rendering of the Hebrew *nephseh*, except in Job 30:15 and Isa. 57:16. See the notes. The time has come to "open the book," and let it speak for itself. Henceforth, every one who uses *The Companion Bible* will have complete information as to the facts, and can use it in deter-

mining his definitions, making his own classifications, and formulating his doctrines as to the Biblical use of the word.

Though, with these two exceptions, the English word "soul" always represents the Hebrew *nephesh*, *nephesh* is not always translated "soul."

This Appendix will exhibit all the varieties of translation; and, while it is not intended to teach either Theology or Psychology, it will give such information as will enable every Bible reader to form his own views and come to his own conclusions on an important subject, about which there is such great controversy.

This can be done only by giving every occurrence of the Hebrew word *nephesh*.

Each occurrence is noted in the margin of *The Companion Bible*; but it is well to present a complete, separate, and classified list of the recognized Lexical usages of the word; and the reader will be left to form his own judgment as to how far the following classification is correct.

The usage of the word *nephesh* by the Holy Spirit in the Word of God is the only guide to the true understanding of it.

It will be seen that the word "soul," in its theological sense, does not cover all the ground, or properly represent the Hebrew word "*nephesh*." The English word "soul" is from the Latin *solus*—*alone* or *sole*, because the maintenance of man as a *living organism*, and all that affects his health and well-being, is the one *sole* or main thing in common with every living thing which the Lord God has made. The correct Latin word for the theological term "soul" (or *nephesh*) is *anima*; and this is from the Greek *anemos*—*air* or *breath*, because it is this that keeps the whole in life and in being.

[The usage of the corresponding New Testament word *psuchē* will be presented in a later Appendix.]

The *first* occurrence of *nephesh* is in Gen. 1:20 "the moving creature that hath life (*nephesh*)" (It is used of the lower animals four times before it is used of man; and out of the first thirteen times in Genesis, it is used ten times of the lower animals.)

The following are twelve classifications of *nephesh*:

1. *Nephesh* is used of the *lower animals* in twenty-two passages only, and is rendered in nine different ways:

- | | |
|--|---|
| 1. "creature." Gen. 1:21, 24; 2:19; 9:10, 12. Lev. 11:46 | 7 |
| 2. "thing." Lev. 11:10. Ezek. 47:9..... | 2 |
| 3. "life." Gen. 1:20, 30..... | 2 |
| 4. "the life." Gen. 9:4. Deut. 12:23, 23. Prov. 12:10.. | 4 |
| 5. "beast." Lev. 24:18, 18, 18. (See margin)..... | 3 |
| 6. "the soul." Job 12:10. (See Margin)..... | 1 |

7. "breath." Job 41:21.....	1
8. "fish." Isa. 19:10. (See margin).....	1
9. "her." Jer. 2:24.....	1

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11. *Nephesh* is used of the Lower Animals and Man in seven passages, and rendered in three different ways:

1. "creature." Gen. 9:15, 16.....	2
2. "the life." Lev. 17:11, 14, 14, 14.....	4
3. "soul." Num. 31:28.....	1

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III. *Nephesh* is used of *Man*, as an individual person, in 53 passages, and is rendered in six different ways:

1. "soul." Gen. 2:7; 12:5; 46:15, 18, 22, 25, 26, 27. Ex. 1:5; 12:4. Lev. 22:11; Ps. 25:20. Prov. 10:3; 11:25, 30; 14:25; 19:15; 22:23 (R.V.); 25:25; 27:7, Jer. 38:16; Lam. 3:25. Ezek. 13:18, 20; 18:4.....	34
2. "person." Gen. 14:21; 36:6 (R.V. souls). Ex. 16:16. Lev. 27:2; Num. 31:40; Deut. 10:22; Jer. 43:6; 52:29, 30; Ezek. 16:5; 27:13.....	14
3. "persons." Num. 31:35.....	1
4. "any." Deut. 24:7.....	1
5. "man." 2 Kings 12:4.....	1
6. "and." 1 Chron. 5:21.....	1
Not rendered (Num. 31:35).....	1

Lit. "and *the soul* of man . . . were 32,000 *souls*".....

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IV. *Nephesh* is used of Man, as exercising certain powers, or performing certain acts (may be often well rendered by emphatic pronouns), in ninety-six passages, and with eleven different renderings:

1. "soul." Gen. 27:4, 19, 25, 31. Lev. 4:2; 5:1, 2, 4, 15, 17; 6:2; 7:18, 20, 21, 27; 16:29, 31; 17:12, 15; 20:6, 25; 22:6, 23:27, 30, 32. Num. 15:27, 28, 30; 19:22; 29:7; 30:2, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. Deut. 13:6. Judg. 5:21. 1 Sam. 1:26; 17:55; 18:3; 20:3, 17; 25:26. 2 Sam. 11:11; 14:19. 2 Kings 2:2, 4, 6; 4:30. Job. 16:4; 31:30 (R.V. life). Ps. 35:13; 120:6. Prov. 6:32; 8:36; 11:17; 13:2; 15:32; 16:17; 19:8, 16; 20:2 (R.V. life); 21:23; 22:5; 29:24. Eccl. 4:8; 6:2. Isa. 51:23; 58:3, 5. Jer. 4:19.

Ezek. 4:14. Mic. 6:7.....	81
2. "man." Ex. 12:16.....	1
3. "any." Lev. 2:1.....	1
4. "one." Lev. 4:27.....	1
5. "yourselves." Lev. 11:43, 44. Jer. 17:21.....	3
6. "person." Num. 5:6.....	1
7. "themselves." Est. 9:31. Isa. 46:2.....	2
8. "himself." Job. 18:4 (R.V. thyself); 32:2.....	2
9. "he." Ps. 105:18.....	1
10. "herself." Jer. 3:11.....	1
11. "himself." Jer. 51:14. Amos 6:8 (used of Jehovah)	2

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V. *Nephesh* is used of Man, as possessing *animal* appetites and desires, in twenty-two passages, rendered in five different ways:

1. "soul." Num. 11:6 (dried away). Deut. 12:15 (lusteth), 20 (longeth to eat flesh), 20 (lusteth after), 21 (lusteth); 14:26 (lusteth); 26 (desireth) 21:5 (loatheth). 1 Sam. 2:16 (desireth). Job. 6:7 (refused); 33:20 (abhorreth). Ps. 107:18 (abhorreth). Prov. 6:30 (hunger); 13:25 (satisfying). Isa. 29:8 (empty), 8 (hath appetite). Mic. 7:1 (desired . . . figs.)	17
2. "pleasure." Deut. 23:24.....	1
3. "lust." Ps. 78:18.....	1
4. "appetite." Prov. 23:2. Eccl. 6:7.....	2
5. "greedy." Isa. 56:11.....	1

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VI. *Nephesh* is used of Man, as exercising *mental* faculties, and manifesting certain feelings and affections and passions in 231 passages, and rendered in twenty different ways:

1. "soul." Gen. 34:3 (clave), 8 (longeth); 42:21 (anguish); 49:6 (come not). Lev. 26:11 (not abhor), 15 (abhor), 30 (abhor), 43 (abhor). Num. 21:4 (discouraged). Deut. 4:9 (keep). 29: (seek); 6:5 (love); 10:12 (serve); 11:13 (love), 18 (lay up in); 13:3 (love); 26:16 (keep); 30:2 (return), 6 (love), 10 (turn). Josh. 22:5 (serve); 23:14 (know). Judg. 10:16 * (grieved); 16:16 (vexed).

* Used of God.

1 Sam. 1:10 (bitterness of), 15 (poured out); 18:1 (knit with), 1: (loved as); 20:4 (desireth); 23:20

(desire); 30:6 (grieved). 2 Sam. 5:8 (hated). 1 Kings 2:4 (walk); 8:48 (return); 11:37 (desired). 2 Kings 4:27 (vexed); 23:3 (keep), 25 (turned). 1 Chron. 22:19 (seek). 2 Chron. 6:38 (return); 15:12 (seek); 34:31 (keep). Job. 3:20 (bitter); 7:11 (bitterness); 9:21 (know) (R.V. myself); 10:1 (weary), 1 (bitterness); 14:22 (mourn); 19:2 (vex); 21:25 (bitterness); 23:13* (desireth);

* Used of God.

24:12 (wounded); 27:2 (vexed); 30:16 (poured out), 25 (grieved). Ps. 6:3 (sore vexed); 11:5*

* Used of God.

(hateth); 13:2 (take counsel); 19:7 (converting); 24:4 (not lifted up); 25:1 (lifted up), 13 (dwell at ease); 31:7 (in adversities), 9 (consumed with grief); 33:20 (waiteth); 34:2 (boast); 35:9 (be joyful); 42:1 (panteth), 2 (thirsteth), 4 (poured out), 5 (cast down), 6 (cast down), 11 (cast down); 43:5 (cast down); 44:25 (bowed down); 49:18 (blessed); 57:1 (trusteth), 6 (bowed down); 62:1 (waiteth), 5 (wait); 63:1 (thirsteth), 5 (satisfied), 8 (followeth hard); 69:10 (chastened); 77:2 (refused comfort); 84:2 (longeth); 86:4 (rejoiced), 4 (lift up); 88:3 (full of troubles); 94:19 (delight); 103: 1, 2, 22; 104:1, 35 (bless); 107:5 (fainted), 9 (satisfied), 9 (filled with goodness), 26 (melted); 116:7 (return to rest); 119:20 (longing), 25 (cleaveth unto the dust), 28 (melteth for heaviness), 81 (fainteth), 129 (keep), 167 (kept); 123:4 (filled with scorning); 130:5 (wait), 6 (waiteth); 131:2 (quieted); 138:3 (strengthened); 139:14 (knoweth); 143:6 (thirsteth), 8 (lifted up), 11 (bring out of trouble), 12 (afflict); 146:1 (praise). Prov. 2:10 (knowledge pleasant); 3:22 (be life to); 13:4 (desireth), 4 (made fat), 19; 16:24 (sweet to); 19:2 (without knowledge), 18 (spare) (R.V. heart); 21:10 (desireth); 22:25 (get a snare to); 24:14 (wisdom unto); 25:13 (refresheth); 29:17 (give delight). Eccl. 2:24 (enjoy good); 6:3 (not filled); 7:28 (seeketh). Song 1:7; 3:2, 3, 4 (loveth); 5:6 (failed); 6:12,* (made me

* Used of God.

like chariots). Isa. 1:14 (hateth) 26:8 (desire), 9 (desire); 32:6 (made empty); 38:15 (bitterness of); 42:1,* 55:2 (delight); 58:10 (drawn out), 10

* Used of God.

afflicted), 11 (satisfied); 61:10 (joyful); 66:3 (delighteth). Jer. 4:31 (wearied); 5:9, 29 (avenged); 6:8 (depart), 16 (find rest); 9:9,* (avenged): 12:7

* Used of God.

dearly beloved of); 13:17 (shall weep); 14:19 loathed); 31:12 (watered), 14:25 (satiated), 25 (sorrowful); 32:41,* (whole); 50: 19 (satisfied).

* Used of God.

Lam. 3:17 (removed), 20 (humbled), 24 (saith).

Ezek. 7:19 (satisfied); 24:21 (pitieth). Jonah 2:7

(fainted). Hab. 2:4 (not upright). Zech. 11:8

loathed), 8 (abhorred) 176

2 "mind." Gen. 23:8 (your). Deut. 18:6 (desire); 28:65 (sorrow). 1 Sam. 2:35.* 2 Sam. 17:8 (chafed). 2

* Used of God.

Kings 9:15. 1 Chron. 28:9 (willing). Jer. 15:1.*

Ezek. 23:17 (R.V. soul), 18,* (R.V. soul), 18,* (R.V.

* Used of God.

soul), 22 (R.V. soul), 28 (R.V. soul), (alienated);

24:25 (R.V. heart) (set); 36:5 (R.V. soul) (de-

spiteful). 15

3. "heart." Ex. 23:9. Lev. 26:16. Deut. 25:15. 1 Sam. 2:33 (grieve). 2 Sam. 3:21 (desireth). Ps. 10:3 (desire). Prov. 23:7 (R.V. himself); 28:25 (proud heart) (R.V. greedy spirit); 31:6 (heavy heart) (R.V. bitter in soul). Jer. 42:20 (dissembled). (R.V. souls). Lam. 3:51 (affected) (R.V. soul). Ezek. 25:6 (rejoiced) (R.V. soul); 15 (despiteful) (R.V. soul); 27:31 (bitterness). Hos. 4:8 (set)..... 15

4. "heart." Prov 27:9 (counsel)..... 1

5. "will." Deut. 21:14 (she will). Ps. 27:12; 41:2 Ezek.

16:27. 4

6. "desire." Eccl. 6:9. Jer. 22:27; 44:14. Mic. 7:3 (R.V.

soul). Hab. 2:5 5

7. "pleasure." Ps. 105:22. Jer. 34:16 2

8. "lust." Ex. 15:9. 1

9. "angry." Judg. 18:25..... 1

10. "discontented." 1 Sam. 22:2..... 1

11. "thysself." Est. 4:13..... 1

12. "myself." Ps. 131:2..... 1

13. "he." Prov. 16:26 (R.V. appetite) 1

14. "his own." Prov. 14:10 (R.V. its own)..... 1

15. "Him." Prov. 6:16. (used of God)..... 1

16. "himself." Jon. 4:8..... 1

17. "herself." Isa. 5:14 (R.V. her desire)..... 1

18. "yourselves." Jer. 37:9..... 1

19. "man." Isa. 49:7..... 1
 20. "so would we have it." Ps. 35:25..... 231

VII. *Nephesh* is used of Man, (a) as being "cut off" by God; (b) and as being slain or killed by man, in fifty-four passages: and is rendered in eight different ways:

(a) *Soul cut off* by God, in twenty-two passages, and rendered "soul." Gen. 17:14. Ex. 12:15, 19; 31:14. Lev. 7:20

21, 25, 27; 17:10; 18:29; 19:8; 20:6; 22:3; 23:29, 30.

Num. 8:13; 15:30, 31; 19:13; 20. Ezek. 18:4-20.. 22

(b) Slain or killed by man, in thirty-two passages, rendered in eight different ways:

1. "soul." Josh. 10:28, 30, 32, 35, 37, 39; 11:11. Jer. 2:34. Ezek. 13:19; 22:25, 27..... 12
2. "person." Deut. 27:25. Josh. 20:3, 9. 1 Sam. 22:22. Prov. 28:17; Ezek. 17:17; 33:6..... 7
3. "any." Lev. 24:17..... 1
4. "any person." Num. 31:19; 35:11, 15, 30..... 5
5. "him." Gen. 37:21. Deut. 19:6; 22:26..... 3
6. "mortally." Deut. 19:11..... 1
7. "life." 2 Sam. 14:7..... 1
8. "thee." Jer. 40:14, 15..... 2

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VIII. *Nephesh* is used of Man as being mortal, subject to death of various kinds, from which it can be saved and delivered and life prolonged, in 243 passages, rendered in eleven different ways:

1. "soul." Gen. 12:13; 19:20. Ex. 30:12, 15, 16. Lev. 17:11 (R.V. life). Num. 16:38 (R.V. lives); 31:50. 1 Sam. 24:11; 25:29; 26:21 (R.V. life). 2. Sam. 4:9. 1 Kings 1:29; 17:21, 22. Job 7:15; 27:8. Ps. 3:2; 6:4; 7:2, 5; 11:1; 17:13; 22:20, 29; 23:3; 25:20; 26:9; 33:19; 34:22; 35:22; 35:3, 4, 12, 17; 40:14; 41:4; 49:8, 15; 54:3, 4; 55:18; 56:6, 13; 57:4; 59:3; 63:9; 66:9, 16; 69:1, 18; 70:2; 71:10, 13, 23; 72:13, 14; 74:19; 78:50; 86:2, 14; 88:14; 94:21; 97:10; 106:15; 109:20, 31; 116:4, 8; 119:109, 175; 120:2; 121:7; 124:4, 5, 7; 141:8; 142:4, 7; 143:3. Prov. 18:7; 24:12; 29:10. Isa. 3:9; 10:18; 44:20; 53:10, 11, 12; 55:3. Jer. 4:10; 20:13; 26:19; 37:17, 20; 44:7; 51:6 (R.V. life), 45 (R.V. yourselves). Lam. 1:11, 16:19; 2:12; 3:58. Ezek. 3:19, 21; 13:18, 19; 14:14; 18:27; 33:5, 9. Hos. 9:4

- (R.V. appetite). Jon. 2:5. Hab. 2:10.....117
2. "life, lives." Gen. 9:5; 19:17, 19; 32:30; 35:18; 44:30, Ex. 4:19; 21:23, 30. Num. 35:31. Deut. 19:21; 24:6. Josh. 2:13, 14; 9:24. Judg. 5:18; 9:17; 12:3; 18:25. Ruth 4:15. 1 Sam. 19:5, 11; 20:1; 22:23; 23:15; 26:24; 28:9, 21; 2 Sam. 1:9; 4:8; 16:1; 18:13; 19:5; 23:17. 1 Kings. 1:12; 2:23; 3:11; 19: 2, 4, 10, 14; 20:31, 39, 42; 2 Kings 1:13, 14; 7:7; 10:24, 1 Chron. 11:19; 2 Chron. 1:11. Est. 7:3, 7; 8:11; 9:16. Job 2:4, 6; 6:11 (R.V. be patient); 13:14; 31:39; Ps. 31:13; 38:12. Prov. 1:18, 19; 6:26; 7:23; 13:3, 8. Isa. 15:4 (R.V. soul); 43:4. Jer. 4:30; 11:21; 19:7, 9; 21:7, 9; 22:25; 34:20, 21; 38:2, 16; 39:18; 44:30; 45:5; 46:26; 48:6; 49:37. Lam. 2:19; 5, 9. Ezek. 32:10. Jon. 1:14; 4:3.....110
3. "ghost." Job 11:20. Jer. 15:9..... 2
4. "person." 2 Sam. 14:14 (R.V. life)..... 1
5. "tablets." Isa. 3:20 (R.V. perfume boxes)..... 1
- Heb. "houses of the soul"=boxes of scent for the
nose. 1
6. "deadly." Ps. 17:9 (Heb. "enemies against my
nephesh") 1
7. "himself." 1 Kings 19:4. Amos 2:14, 15..... 3
8. "me." Num. 23:10. Judg. 16:30. 1 Kings 20:32..... 3
9. "they." Job. 36:14..... 1
10. "themselves." Isa. 47:14..... 1
11. "yourselves." Deut. 4:15. Josh. 23:11..... 2

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IX. *Nephesh* is used of Man, as actually dead, in thirteen passages, and is rendered in three different ways:

1. "the dear." Lev. 19:28; 21:1; 22:4. Num. 5:2; 6:11. 5
2. "dead body." Num. 9:6, 7, 10..... 3
3. "body." Lev. 21:11. Num. 6:6; 19:11, 13. Hag. 2:13. 5

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X. *Nephesh*, in thirteen passages (all rendered "soul"), is spoken of as going to a place described by four different words, rendered as shown below:

i. "sheol"=THE grave (as distinct from *keber*, A grave), gravedom (or the dominion of death), in five passages, rendered in this connection in two different ways:

1. "grave." Ps. 30:3 (R.V. "Sheol"); 89:48 (R.V. "Sheol," marg. *grave*). (Cp. Ps. 49:15).

2. "hell," Ps. 16:10 (R.V. "Sheol"), 86:13 (marg. *grave*).

R.V. "pit," marg. *lowest Sheol*). Prov. 23:14 (R.

V. "Sheol," marg. *the grave*).

ii. "shachath" = a pit (for taking wild beasts); hence, a *grave*. The Septuagint and New Testament take it in the sense of *corruption*; but, if so, not implying putridity, but *destruction*. Occurs in six passages, and is rendered in two different ways:

1. "pit." Job 33:18, 28, 30. Ps. 35:7. Isa. 38:17..... 5

2. "grave." Job 33:22 (R.V. "pit")..... 1

iii. "shuchah" = a deep pit (Cp. all the occurrences, Prov. 22:14; 23:27. Jer. 2:6; 18:20, 22). In one passage only:

1. "pit." Jer. 18:20..... 1

iv. "dumah." = silence. Ps. 94:17..... 1

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Total 754

The late H. L. Hastings presents the following facts on the question:

"Here, then, is the place to inquire about its immortality, and here I have inquired by examining every one of these passages for myself. Now I ask you to do the same; and if you find anywhere in the Scriptures the expression 'immortal soul,' or 'never-dying soul,' used one single time, I will give up the argument at once. . . . There is not one such phrase as 'immortal spirit,' 'undying spirit,' or 'never dying spirit.' Here, then, are the facts in the case: The words 'soul' and 'spirit' occur in the Hebrew and Greek Scriptures sixteen hundred times, and the words 'immortal soul' or 'immortal spirit' occur in the Scriptures in Hebrew, Greek, or English not *once*. . . .

"Will some one find the expression 'immortal' or 'deathless' connected with the term 'soul' or 'spirit' anywhere in the Holy Scriptures, either in English, Hebrew, or Greek? One such passage will conclude the discussion. Shall it be given? Surely in sixteen hundred and eighty-eight passages where these words occur, we shall find human immortality revealed if it be true. Will you

find it? If so, I will believe it at once. If you cannot, then will you believe with Paul that God 'only hath immortality,' and that we must 'seek for' it if we would obtain it?

"Let me remind you of a few facts:

"First, the apostle Paul is the only writer in the whole Bible who makes use of the word 'immortal' or 'immortality.'

"Second, he never applies it to sinners.

"Third, he never applies it to either righteous or wicked in this world.

"Fourth, he never applies it to men's souls at all, either before or after death.

"Fifth, he speaks of it as an attribute of the King eternal. 1 Tim. 1:17.

"Sixth, he declares that He is the only possessor of it. 1 Tim. 6:16.

"Seventh, he presents it as an object which men are to seek after by patient continuance in well doing. Rom. 2:7.

"Eighth, he speaks of it as revealed or brought to light (not in heathen philosophy, but) in the gospel of the Son of God. 2 Tim. 1:10.

"Ninth, he defines the period when it shall be 'put on' by the saints of God, and fixes it at the resurrection, when Christ, who is our life, shall appear. 1 Cor. 15:52, 54.

"Tenth, therefore he never taught the immortality of the soul, as it is now taught; and hence when he declared that sinners should be destroyed, or perish, or die, or be burned, or devoured by fire, he did so without any 'mental reservations' or 'theological definitions.' In other words, that he said what he meant, and meant what he said."—*Pauline Theology*, pages 34, 35, 70-73.

Olshausen says, "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."—*Comment on 1 Cor. 15:13*.

It is of heathen origin. "The Egyptians were also the

first who taught the doctrine of the immortality of the soul."—*Herodotus Exter*, 2, par. 123.

Cardinal Du Perron says, "Luther held that the soul dies with the body, and that God will hereafter raise both the one and the other."—"*Historical View*," page 344.

From these facts the candid Bible student may readily see that man was subjected to conditions of test before receiving immortality. As he failed under test, immortality, which is not a birthright, but a gift of God through Christ, will be given only to those who through faith and obedience become loyal subjects of the kingdom of God.

CHAPTER XV

THE SINNER'S DESTINY

AS moral governor of the universe, G^od must punish transgressors of His law, or fail as a governor. If death were not inflicted, His law would fail in its inherent character. He has waited long, because He is "not willing that any should perish." "The long-suffering of our Lord is salvation." But if He should delay execution unreasonably, the result must, as stated by Solomon, reach its climax in reaction against respect for government. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

If you would know the depth of pity attending the execution of the sentence against sin, behold the weeping Son of man as He announces the doom of old Jerusalem in words of pathos unknown in earthly kingdoms. Matt. 23:37. In the same spirit will He execute the death penalty upon impenitent sinners. When too late they will cast their idols away in contempt, and cry, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:19, 20.

The question, "What shall be the destiny of unrepentant sinners?" concerns all mankind. On this point, the Bible is very plain. "The soul that sinneth, it shall die." Ezek. 18:20. "The wages of sin is death." Rom. 6:23. "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. Satan said: "Ye shall not surely die." "Ye shall be as gods." Gen. 3:4, 5. Man, by disobedience, forfeited his right to life. Death is to be his portion,

since God's decree is, "Thou shalt die, and not live." 2 Kings 20:1. When the final penalty of sin is paid, sinners will have ceased to exist.

Three texts commonly used in support of the theory of eternal torture are Rev. 20:10; 14:11; Matt. 25:46. The word "forever" in the first passage is a variable word, sometimes meaning a short period of time, as in the case of a Hebrew servant, the record of which is given in Deut. 15:17: "Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever." "Forever" in this instance could mean but the remaining days of a full-grown man, who was already a servant. It could not refer to eternity of duration. How, then, can we tell to what length of time it refers in Rev. 20:10? Since the word "forever" is of varying import, its meaning must always be determined by its context, or by other passages of Scripture on the same subject. The context in Rev. 20:10 indicates that this burning ends in the second death. "And death and hell were cast into the lake of fire. This is the second death." Verse 14. And since God says that death is a cessation of life, then, according to the context, the text could not refer to eternal torture, but strongly means finality of punishment.

Satan is the one specially mentioned in this text. If, for any particular reason, God should mete out a longer punishment to him than to men, who have been deceived by him, that would prove nothing in regard to the rest of the wicked. But even here we are instructed that it would not refer to eternal torture. The Scriptures say of the final destiny of Satan: "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and *I will bring thee to ashes upon the earth* in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a

terror, and never shalt thou be any more." Ezek. 28:18, 19. American Revised Version, "Shalt nevermore have any being." The Septuagint, "Shall not exist any more." Spurrell, "Shalt not be again forever." Even in the case of Satan, there will be no eternal existence in torment. He shall come to ashes, and cease to *exist*.

The same is said of the wicked, in Ps. 37:9-11: "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and *the wicked shall not be*. Yea, thou shalt diligently consider his place, and it shall not be [exist]. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." At that time, the righteous shall inherit the earth. This agrees with Matt. 25:31-34, 41, 46. Death is the punishment of the wicked. This must be so, for "the wages of sin is death," not eternal torment. When the penalty shall have been inflicted, and sinners have gone down in the second death, it will be an eternal loss of existence. There will never be a resurrection thereafter. The punishment of the wicked will therefore be an everlasting *punishment*, not *punishing*. The death penalty, once inflicted, places the wicked where they are everlastingly cut off from the privilege of life. This view is in harmony with the character of God. He mercifully cuts the wicked off from the life which they have abused, and brings their miseries to an end. Their work will not be perpetuated to all eternity.

This is precisely what is said in John 3:15. "Who-soever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." This clears these passages of all difficulty. There is nothing to any of them, when rightly understood, that is out of harmony with the view that the wicked shall cease to live. As an example, Jude refers to Sodom and Gomorrah as suffering the vengeance of eternal fire. Is that fire still burning? No. When it had consumed the inhabitants of those cities, it ceased to burn. Where those cities once

stood, the waters of the Dead Sea now roll. The consuming of those cities by fire is mentioned as an example of the manner of the destruction of the wicked. Jude 7.

THE WICKED COMPARED TO STUBBLE

Malachi compares the wicked to stubble, in that they shall be consumed by fire. "For, behold, the day cometh, that they shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

This agrees with the words of the psalmist: "Wait on the Lord and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Ps. 37:34. The words of Christ are "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. The wicked, according to the words of Christ, shall not inherit the earth. This He further states in Matt. 13:40-43: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Tares do not eternally burn in the fire. They burn to ashes, and are no more. So, says Christ, shall it be with the wicked at the end of the world. Then the righteous inherit the kingdom restored.

THE PLACE OF THEIR DESTRUCTION BECOMES THE INHERITANCE OF THE RIGHTEOUS

The very place where the wicked come to ashes will afterwards become the home of the saved. "But unto you

that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:2, 3. "The righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13. There will then come forth a clean universe, without a stain of sin or a relic of wickedness in all its territory. Every sinner will then have ceased to be. "*Yea, thou shalt diligently consider his place, and it shall not be.*" Ps. 37:10.

"Is it reasonable to suppose that words, when found in the Bible, *must* have a meaning attached to them which no man in his senses would ever think of attaching to them in any other book? For instance, the words 'life' and 'death,' when found in the Bible, *must* (as theologians tell us) mean *happiness* and *misery*; but if found in any other book in the world, they would simply mean *existence* and *cessation of existence*.

"Is it reasonable to suppose that in all the vast multitude of passages in which Christ promised *life, eternal life*, to His followers, He did not literally mean what He said? This He could not, if all men have immortal

life by nature. In that case, the wicked will live through eternity as well as the righteous.

"Is it reasonable to suppose, in all the vast multitude of passages in which *death* is threatened as the punishment of the sinner, that *loss of happiness* is all that is meant? An unhappy man is as truly alive as the most happy being in existence.

"Is it reasonable to believe that men go to heaven or hell immediately at death, and then hundreds or thousands of years afterward, are taken out to be judged, to determine which fate they deserve? Should we deem it right to send a man to the state prison for ten years, and then bring him out for trial to see if he deserved such a punishment?

"Is it reasonable to talk about a 'death that never dies,' when there is not a word in Scripture to sanction such a contradictory phrase? Would it not be equally reasonable to speak of the reward of the righteous as a 'life that never lives'?

"Is it reasonable to use so constantly, both in sermons and in prayers, such terms as 'immortal souls,' 'never dying souls,' 'deathless spirits,' and similar expressions, when there is not from Genesis to Revelation *one single passage* to warrant the use of such language?

"Is it reasonable to say that 'eternal death' and 'eternal torment' are synonymous expressions (as theologians tell us)? For how, then, can it be said, in Rev. 21:4, 'There shall be *no* more death'?

"Is it reasonable to believe that a hell of fiery torment and ceaseless misery is to exist forever, when God says (Rev. 21:5), 'Behold, I make all things new'?

"Is it reasonable to believe in the eternal torment of the wicked, when more than two hundred passages of Scripture plainly affirm that they shall 'die,' be 'consumed,' 'devoured,' 'destroyed,' 'burned up,' 'be as though they had not been,' etc.?

"Is it reasonable to believe that the righteous in their

glorified state can be indifferent to, and unaffected by, the endless sufferings of countless millions of their fellow beings, among whom would probably be found parents, children, husbands, wives, etc.?

"Is it reasonable to believe that God is such a vindictive being that His justice cannot be satisfied with the *death* of the offender, but that He must be constantly pouring floods of fiery wrath upon the wretched being through the ever-rolling cycles of eternity?"

Edwin Burnham presents the following facts on the question of the sinner's destiny:

"All finally impenitent human beings will be raised from the dead, in the general resurrection of the wicked, and will be judged by the Son of God, to the doom of 'indignation and wrath, tribulation and anguish,' which will result in their eternal death.

Concerning the finally impenitent, the Bible declares:

"They shall die. Ezek. 18:4.

"They shall suffer death. Rom. 6:23.

"They shall suffer the second death. Rev. 20:14, 15.

"They shall be destroyed. Ps. 145:20.

"They shall suffer destruction. Job 21:30.

"They shall perish. Ps. 37:20.

"They shall lose life, or soul. Matt. 16:25, 26.

"They shall be burned. Heb. 6:8.

"They shall be burned up. Matt. 3:12.

"They shall not be. Ps. 37:10.

"They shall come to an end. Ps. 37:38.

"They shall be consumed. Ps. 37:20.

"They shall be devoured. Ps. 21:9.

"They shall be slain. Ps. 62:3.

"They shall be cut off. Ps. 37:9.

"They shall be as though they had not been. Obadiah 16.

"They shall be silent in darkness. 1 Sam. 2:9.

"They shall be no more. Ps. 104:35.

"They shall be blotted out. Ps. 69:28.

"They shall suffer perdition. 2 Peter 3:7.

"They shall be ground to powder. Matt. 21:44.

"They shall be hewn down. Matt. 3:10.

"They shall see corruption. Gal. 6:8.

"They shall be torn in pieces. Ps. 50:22.

"They shall be rooted up. Prov. 2:22.

"They shall be as nothing. Jer. 10:24.

"They shall be as nought. Isa. 41:12.

"Again, the wicked are compared to the most combustible materials,—to chaff (Matt. 3:12; Luke 3:17; Isa. 5:24); to stubble (Mal. 4:1; Isa. 5:24; Neh. 1:10); to tares (Matt. 13:40); to dry branches (John 15:6); to thorns and briars (Heb. 6:8); and sinners are said to be burned as these articles are. Does this look like preserving them alive, either in torment or in heaven?

"The words 'not found,' 'no place,' 'darkness,' 'blackness,' 'end,' 'perish,' 'destroy,' 'destruction,' 'blot out,' 'cease,' 'not be,' 'utterly perish,' 'burned up,' 'as chaff,' 'die,' 'death,' 'second death,' and kindred words, such as are calculated to impress the mind with the idea of a final termination of their existence, are the words ever and freely used throughout all the Bible, to reveal the final punishment of the wicked.

"The words 'immortal soul,' 'deathless soul,' 'undying soul,' 'deathless spirit,' 'disembodied soul,' 'disembodied spirit,' 'eternal torment,' 'eternal suffering in conscious misery,' 'eternal misery,' 'unending misery,' 'unending torment,' 'everlasting woe,' 'endless woe,' 'never dying soul,' and all their kindred words, are words that never, in a single instance, are found in the Bible. But from the copious manner in which these words are passed to us from the pulpit and through the press, we should, without reading, suppose the Bible full of them.

"We must conclude that a doctrine so awfully terrific as that of eternal torment should be revealed to us in language most fearfully plain and unequivocal; and that no room should be left for doubt, even to the most candidly skeptical who believe the Bible at all. But this is not the fact. The teachers of this dogma are compelled to attempt to sustain it by the use of symbolic and figurative passages of Scripture, and by far-fetched and fragmentary inference."—"*Anti-Eternal Torment*," pages 1-3.

PART V

GOD'S PLAN FOR SAVING THE LOST

CHAPTER XVI

ETERNAL LIFE OFFERED IN CHRIST

IN the fall of Adam the death sentence was passed upon the race of mankind. "In Adam all die." "There is no discharge in this war."

The question of transcendent importance therefore is, "If a man die, shall he live again?" We may endeavor to evade the consideration of this question, and exercise our minds in the solution of less weighty problems, but sooner or later the death of our loved ones, and our own approach to that crisis, forces the question home to us.

The awful fact confronts us that all that we can see of an individual perishes and returns to dust. We cannot see, and it is difficult for us to conceive, what the spirit is that returns to God who gave it. Upon this question we become enlightened by turning back to man's creation in the beginning, where we are informed that after man had been formed from dust of the ground God "breathed into his nostrils the breath of life; and man became a living soul." This inbreathed spirit did not impart immortality, but it imparted life. At death this life principle imparted in man's creation returns to God, and it "is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

On the very threshold of our investigation, we are met by a class of scholarly scientists, who, like Huxley, as

expressed in the lines of his self-composed epitaph, doubting a future life, says:

“And if there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest.
Be not afraid, ye willing hearts that weep,
For God still giveth His beloved sleep,
And if an endless sleep, He wills, so best.”

Others in hours of distress and darkness cry out, “Where is now my hope? as for my hope, who shall see it?”

No amount of argument will convince an unwilling skeptic. To awake after having died is the only demonstration that would convince such. Even the believing apostle cried out, “Lord, I believe; help thou mine unbelief.”

A brief study of the question from the standpoint of the three great lines of human thought,—science, philosophy and religion,—may prove a helpful prelude to direct Bible testimony.

History and experience show that when men come to believe that this life ends all, the tendency is to break from all moral restraint, saying, “Let us eat, drink and be merry, for to-morrow we die.” Ruin follows as the disastrous result. Profound statesmen have declared that human governments would crumble in a few generations if a future life could be disproved.

But the mystery of the life current and life itself is explainable only at the throne of the universe from which all life has its source. Life is not the only problem with which science deals which is still an unsolved mystery. “Gravitation, atoms, energy, vibration and cells, are all admitted by science to be still unsolved mysterious problems. Who can explain the mystery of electricity and radium?” Scientists in Paul’s day, when studying the question of a future life, raised the inquiry, “With what body do they come?” to which Paul replied, “God giveth it a body as it hath pleased Him.” “It is sown a natural

body; it is raised a spiritual body." But he boldly affirms that we have promise of the life that now is and that which is to come.

The climax of Paul's argument in support of a future life was based on the fact of Christ's resurrection after His death upon the cross. Here was a plain case of one dead being raised to life. This fact was very patent, and well known in Paul's day.* 1 Cor. 15:1-28, 35-37.

Philosophy, while strictly scientific, is nevertheless overwhelmingly assuring that a future life has been provided for mankind. Almost every race of mankind, from Egypt, the most ancient of nations, depended upon their preservation as mummies, their sarcophagi and their sacred bull, Apis, to give them a future life; the American Indian, who looks for a future life, with happy hunting grounds; the great eastern races with their Buddhistic ideas of a nirvana with beautiful women in luxuriant summer palaces and perfect dreamlands of tropical paradise; the Mohammedan expecting the return of Christ and Mohammed, to the more enlightened Christianized races who look for a renewed heaven and earth, according to the teaching of the sacred Scriptures, all witness to the fact that within the bosom of mankind has been implanted a consciousness of a future life. How should we regard a gardener who should plant acres of beautiful roses, cultivate and care for them until they budded in immense profusion and then abandon them to the canker worm, leaving the garden a cemetery smitten by death? Either there is a future life, or God's purpose in the creation of mankind has failed. All other parts of God's creation witness that He is too wise to have created the race for this brief space only, ever after to reign over all as dead corpses. Cicero says: "There is, I know not how in the minds of men, a certain presage, as it were, of a future existence, and this takes the deepest root and is the most discoverable in the greatest geniuses, and most

*See chapter eighteen,

exalted souls." St. Augustine cried out, "O God, Thou hast made us for Thyself, and the heart is disquieted until it rests in Thee." From the sublime heights of divine communion with God the Psalmist David cries, "I shall be satisfied when I awake with thy likeness." As he has expressed, there is, according to our third proposition, in the Christian consciousness not only an unsatisfied longing for a future life, but an assured consciousness that such a life awaits him, which alone satisfies his longings, and gives him peace and rest. Whence all this consciousness if it is merely to be blighted in its budding? No, it is based on love of God and of mankind and is in its very nature eternal. The longer we live the stronger we love. Eternity alone is sufficient to satisfy the love hunger of hearts, which is the product of a perfect life. See John 3:16.

Thus from every standpoint of science, philosophy and Christianity, there is strong probability of a future life assured. But science cannot carry us to the realization of this hope. It can carry us to the mountain base and bid us hope, but Christianity alone can point with assurance the way of attaining the life to come.

TESTIMONY OF THE BIBLE

Two ways were placed before man in the beginning. One was the way of life, the other the way of death. The Lord started him in the way of life. Stupendously great was his loss in the fall. He became a slave. He lost health of body and mind. He lost contentment. He lost the immediate and constant association of God and angels. He lost character. He lost life. Great as was man's fall, the plan of redemption for his restoration was greater. Christ, man's Redeemer, says, "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him may have everlasting life; and I will raise him up at the last day." "I am the living bread

which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world." "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:40, 51, 53. Christ here speaks of eternal life, for those to whom He spoke were already in possession of the present, natural life. He says that they have no life in them except on the conditions stated. "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." Verse 54. Why should He offer us eternal life as a gift, if everybody already possessed it by virtue of an inherent immortal soul?

Another evidence that none but those who accept the promise of God on the conditions stated, and thus become righteous, will ever have eternal life, is given in 1 John 3:15: "Whoso hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." The wicked, therefore, are not immortal; and the wisdom of God in depriving man of access to the tree of life after the fall, lest man in sin should be immortalized, is vindicated. Gen. 3:1-3.

The climax of the argument is reached in 1 John 5:11-13, 20. "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." Comment could not emphasize this declaration that only Christians have eternal life, and that that life, forfeited by sin, is regiven by God through Jesus Christ to all who accept Him. These statements bar any misunderstanding of His meaning. The Christ life, which is eternal, is transferred to us, and becomes ours as a gift, when we accept Christ. Hence "Life and immortality" are brought "to light through the gospel." 2 Tim. 1:10. "He that believeth on the Son

hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." John 3:36. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:4.

IMMORTALITY A GIFT, NOT A BIRTHRIGHT

We therefore conclude that God "only hath immortality." 1 Tim. 6:15, 16. This immortality is not naturally inherent in man, but brought "to light through the gospel," it will be given to those only who seek for it by a life of well-doing, which is possible only through Christ. Rom. 2:7. It will be given at the time of the resurrection. It is a change in the physical man. "This mortal must put on immortality." This will be when death is swallowed up in victory, at the last trump. 1 Cor. 14:52-54.

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel: Thus shall ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezek. 33:7-11. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Therefore it is written, "Christ gave Himself for our sins, that He might deliver us from this present evil world." Gal. 1:4. Hence Paul concludes that it was necessary for God first "to reveal His Son in me, that I might preach Him among the heathen." Verse 16.

It is impossible to preach Christ until one has Christ enthroned in his own heart as the hope of glory. "Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:3-7. It is plain, therefore, that eternal life is offered to sinful men only through Christ. Through Him we are adopted into the family of God; our inheritance, usurped in the fall, is restored; and we in full confidence turn our eyes toward the throne of God, and say, "Our Father which art in heaven." As members of the family of God, our future eternal life is through Christ fully assured. Christ, the author of eternal life, therefore, summarizes the assurance that Christians will be given a future everlasting life, thus: "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John 10:27, 28.

THE NEW LIFE IN CHRIST

Christ never sought followers on a cheap basis. He declared that a successful Christian experience must be based upon a completely surrendered life. "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." He forsook all for us. We must

forsake all for Him. To be His disciple is to be like Him, having the same self-sacrificing spirit. There can be no serving of two masters. If the eye be single, the whole body shall be full of light. Any compromise with the world will deprive us of the fulfillment of the promises of God, and the whole body shall be full of darkness. Has not the truth of His statement been demonstrated?—Yes, sadly demonstrated in many lives. A person cannot test the blessed promises to the children of the kingdom until his life has been placed

IN THE CURRENT OF GRACE

The late Dr. A. T. Pierson, editor of the *Missionary Review of the World*, a devoted leader of world missionary endeavor, asks and answers the questions of how to enter and abide in the current of grace, as follows:

“How am I to get into Christ Jesus and so abide in Him? There are two sides to this matter: by faith as my own act, and by regeneration as God’s act. On the one hand, I repent of sin, and trust in Him as my Saviour. I deliberately choose to be in Him, in Him to live and move and have my being, to have Him surrounding and separating me from all else unto Himself, and providing me in Himself with all my needs and desires, and protecting me in Himself from all my fears and foes.

“But all this would not introduce me into Christ as the new sphere of my life, but for the power of God. It is not enough to *enter* a new sphere of life. I must have *capacity to live* in that new sphere and to breathe its atmosphere. Every form of life has its sphere, and requires adaptation to it. As we have already seen, what is life to one animal may be death to another, and reversely. If the bird is to live in water, it needs gills; if the fish is to live in the air, it needs lungs. Every sphere of existence has its laws, and demands adaptation of nature to enter into and live in the new element. Hence He who

created us must re-create us, giving us the power or right to enter this new sphere of being, and the power or capacity to receive and enjoy life in Christ Jesus.

"Both sides of this great matter are presented to us in one or two verses in John 1:12, 13: '*As many as received Him, even to them that believe on His name, to them gave He power [right or authority] to become the sons of God: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*' Here the believing or receiving is the human act of faith; and the giving of power or capacity to become sons of God, to be born of God, is regeneration, the divine act of the new birth.

"What a privilege to be thus insphered in Christ! Who can describe the security, the absolute safety, of a disciple who abides in Him? The more we search into the wonderful word of God, the more shall we be persuaded that there are concentric circles about God, and that the closer we get and keep to Him as center, the more immunity we shall have from evils of every sort. In the *inmost circle* of intimate fellowship perhaps no saint has ever yet dwelt. But who can limit the possibilities of a holy life? What closeness of union and communion may yet remain to be enjoyed by some who, more completely than has ever yet been realized, hide themselves in the pavilion of God, and abide in the secret place of the Most High, under the shadow of the Almighty, covered with His breast feathers and trusting under His wings. Psalm 91.

"The whole challenge of our theme is in the direction of a *full conformity to Christ*. And what is conformity, but *transformity*? Rom. 12:2. To be conformed is to be transformed, to be so assimilated to God as to lose one's spiritual separation from Him."—"*In Christ Jesus,*" pages 191-194.

Yes, the possibilities of the new life in Christ are marvelous. "All things are possible to him that believeth." The power of that life is unlimited. It took Abraham

from heathenism, and made him the father of all believers in Christ. It took Joseph from prison, and made him second ruler in Egypt. It took Moses from heirship to the throne of the Pharaohs, and made him leader of Israel and heir of the kingdom of God. It took David from a shepherd's life, and made him a king. It took Daniel from captivity, and made him prime minister of two of earth's greatest kingdoms. It took Paul the persecutor, and made him one of the foremost apostles of Christ. Hear his testimony after he had proved the power of Christ in the new life of the Christian: "For to me to live is Christ." Do you say, "I believe it all, but I cannot reach the desired experience—I fail to live the life of faith successfully, and represent Christ aright"? Christ has commissioned His ambassadors to bear to you this message: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." An advocate is an attorney. "Jesus Christ the righteous" offers to take your case for you, without money and without price. Why do we need an attorney?—Because the case is beyond our wisdom and power. For this very reason, Christ offers to take your case. Since He is Jesus Christ the *righteous*, He has righteousness to offer in your behalf. Every case trusted to Him is won. So, having placed your case in His hands, you may be at rest. This is the life of faith. Where faith begins, worry ends. Where worry begins, faith ends.

A LIFE OF TRUST, REST AND PEACE

Nothing is made clearer in the Scriptures than that the new life in Christ is a life of perfect resignation to the will of God, perfect trust, peace, and rest. It cannot be too often repeated that "Thou wilt keep him in perfect peace, whose mind is staid on Thee: because he trusteth in Thee." Blessed assurance! Perfect peace is the assured heritage of every trusting soul. Christ's dying be-

quest to a struggling church, surrounded by foes from without, and imperiled by foes from within, was: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. Fellow Christian, have you secured your legacy? It was left for you nineteen hundred years ago. It is yours on demand. Christ pleads with you to draw on Him for it. Hear once more His plea: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Are you weary and heavy-laden? That is all the claim you need to present. It is surer than a letter of credit on the Bank of England. It is yours on demand. Present it and be at rest.

HOLINESS POSSIBLE TO ALL

The standard is high, but none too high. The low standard of our natural life would be undesirable for an eternal life. But the standard raised for God's kingdom will make an endless life desirable. God has made provision, in the gospel, for all to "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13. This is the desire of our almighty Friend, who stooped from the hilltops of glory to lift us up to God; and by faith, we may clasp that loving hand, and be at rest.

God would have us "strengthened with all might, according to His glorious power." And He "would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to His working, which worketh in me mightily." Col. 1:11, 27-29.

Paul tried, as faithfully as human will is capable of trying, to make the change in and of himself. At last, in despair, he cried out: "How to perform that which is good I find not." "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:18, 24. Thousands decide, like Paul, every new year, to lead a new life by force of will power, and fail. At many thousands of shrines in heathen lands, the same resolve is made; but failure results. Paul learned the secret of deliverance when he met Jesus on the Damascus road. He afterward had a different story to relate. "I thank God through Jesus Christ our Lord. . . . There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and death." Rom. 7:25; 8:1, 2.

It is not a question of dependence upon human will for transformation; it is a question of the creative power of God. One must exercise his will in choosing to enthrone Christ in the heart, but "it is God which worketh in you *both to will and to do* of His good pleasure." Phil. 2:13. No wonder that the theme of Paul was ever after, "His glorious power," "which worketh in me mightily." "God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory."

Hear the testimony of a modern man from among ourselves. George Müller prayed, believed, and received \$500,000 to build orphanages to accommodate 21,000 orphans. He then lived a life of constant trust, believing that God would annually provide for their needs; and he was not disappointed. Besides, God gave him a sum sufficient to aid other needy enterprises. Those who have put God to the test on the faith side of the question intelligently, for a worthy purpose, without presumption or selfish ambition, have never been disappointed. Mr. Müller began with rented quarters that would accom-

moderate thirty children. He did not begin with 21,000. Faith despises not the day of small things. God gives the increase as it pleases Him. Many receive not, because they ask not; others ask, and receive not, because they ask amiss—to consume it upon their lusts.

The more we study the wonderful privileges of those who live the new life in Christ, the more persuaded we are that we live far beneath our privileges. The Master wants us to come up with Him into the mount of blessing, and catch new glimpses of His power, His glory, and the blessings that belong to the Christ life. Is it any wonder that Paul, caught up into the third heaven, where he heard and saw the unspeakable glory of Christ at home with the angels, should ever after make the theme of conversation, of prayer, of preaching, “the unsearchable riches of Christ”? Dear reader, will you not take Christ as the “all in all” of your life?

“Then come to Christ. Oh, come to-day,
The Father, Son, and Spirit say;
The bride repeats the call;
For He will cleanse your guilty stains,
His love will soothe your weary pains,
For ‘Christ is all in all.’”

CHAPTER XVII

LIBERTY A BIRTHRIGHT

RELIGIOUS liberty is a fundamental right of every man. It is soul liberty. It is the right of choice in religious matters. This right embraces the privilege of choosing to be unrighteous, as well as perfect freedom to be righteous. It leaves a man as free to do wrong as to do right, religiously. Since man's eternal destiny rests upon his voluntary choice to worship and obey God or not to worship and to disobey, God will not, and man cannot in right and justice, enforce obedience in the religious realm. Enforced obedience can only apply in things civil. God's call to sinners, since the fall, has always been, "Whosoever *will*, let him take the water of life freely." Rev. 22:17. This shows that in God's great plan, the *will of the individual is sovereign in the realm of religion.*

In the days of the Pharaohs, the Israelites were made slaves to the Egyptians. For about two hundred years this slavery continued. The Egyptians came to think they owned Israel, body and soul. Rights of conscience were totally disregarded. Jehovah sent this message to Pharaoh by the hand of Moses and Aaron: "Let My people go, that they may serve Me." He further instructed Moses and Aaron: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments." Ex. 6:6. The ten plagues that came upon Egypt were God's first mighty protest

against national interference with the religious rights of the people.

In the days of Nebuchadnezzar, king of Babylon, the accusation was brought by some of the Chaldeans to the king, that the Jews "serve not thy gods, nor worship the golden image which thou hast set up." Dan. 3:8-12. This is another instance of national interference with the religious rights of citizens. Religious prejudice is the most cruel and relentless expression of bigotry. Because those men refused to worship heathen images, they were cast into the fiery furnace. In order forever to brand this infamous abuse of national power with the stamp of His displeasure, the Son of God stepped down from His royal throne on high, to stand with these subjects of the kingdom of Babylon, who would rather die than surrender their religious freedom. The fire burned off the cords that bound them, but, beyond that, had no effect. There were only three men involved in this refusal to worship according to the dictates of the state. God defended the rights of three men against a whole nation in their freedom of choice in religious matters.

Under the reign of the Medes and Persians, some of the officials, who were unfriendly to the religious faith of the Hebrews, secured from the king a decree that no man should worship any god save the king for thirty days. This decree was secured through a fraudulent representation. The king was informed that *all* the officers of state had agreed in making this request. Daniel, the prime minister of the kingdom, had, in fact, not been consulted. This is a specimen of the unfair dealings of men who determine to secure control of their fellow men religiously, by means of legislation.

Upon this occasion, Daniel alone was the target at which the law was aimed. He was watched, and was found to worship God as usual. The matter was reported to the king, and the king then for the first time understood the real import of the decree which he had been

decoyed into signing. "Then the king . . . was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him." Dan. 6:14. He had only to be reminded by these designing princes, who were ready to sacrifice the grandest and truest citizen of their nation upon the altar of religious bigotry, that the decree was signed according to the unalterable law of the Medes and Persians, and the sentence assigning Daniel to the den of hungry lions for worshiping God was executed.

God sent His angel, and closed the lions' mouths, so that no harm came to His servant. Christ, "the Lion of the tribe of Judah," prevailed in this instance, as before. The next morning, by order of the king, these religious zealots were cast into the same den into which Daniel had been thrust. The mouths of the lions, no longer muzzled by the angel sentinel, devoured with greedy relish these religious tyrants.

This most striking defense of one man against a whole kingdom reduces the question of religious liberty to its lowest terms: One man possesses all religious rights, in spite of a whole nation. A nation has no right to interfere with the liberty of a single citizen in religious matters. In civil things only is the civil government's sphere of legitimate legislation. God defends individuals in their right to religious freedom. He does not always deliver them, but He has given sufficient examples of deliverance for the instruction of all nations.

In the days of King Ahasuerus, Haman and his friends, moved with envy against Mordecai and the Jews, secured a decree from the king to put the whole body of the Jews to death. Again the providence of God reversed the decree, and Haman was hanged upon the gallows erected for Mordecai. In this instance God again defended the rights of the unoffending citizens, who stood for religious freedom.

In the time of Christ, the Jews, who had so often themselves been persecuted, turned persecutors, and entered complaints against Christ, because He did not follow their religious traditions. Two special charges were made against Him: "He made Himself the Son of God," and He did not keep the Sabbath day according to their customs. They secured from Pilate His death sentence, and He was executed upon Calvary, a victim of religious legislation.

Just before His execution, He unsheathed the sword of His kingdom, the word of God, and with eyes filled with tears of tenderness, and a voice eloquent with the pathos of pity for those who were blinded by religious bigotry, He cut away the mask of insincerity behind which those despots pursuing Him were hiding, and showed them openly in all their deformity. Their true character as revealed was recorded for the benefit of succeeding nations, which would be besieged by zealous hypocrites under a similar guise of piety, for the enforcement of their religious creeds. Read the record of Christ's unmasking of the hypocrisy that seeks to dominate personal liberty of faith and worship, in Matt. 23:13-36.

There never lived a purer, truer man than Jesus Christ. Yet the fawning Pilate, a presiding judge of a great Roman state, in the trial of Christ, while protesting the innocence of the accused, signed His death warrant to please despotic priests and tyrannical Pharisees. The noble Man of Calvary, with full knowledge of the hypocrisy of the creed-bound priests who were His persecutors, and the parody on justice He had met before this earthly judgment bar, still prayed, "Father, forgive them; for they know not what they do." Oh, the pity that such a citizen must be sacrificed for the sake of a creed! Creed-bound zealots and unfaithful judge must some day answer at God's judgment bar for such crimes against individual rights. Wherever the cross of Christ is reared, it forever advocates religious freedom.

"Slavery, the earth-born Cyclops, fellest of the giant brood,
 Sons of brutish Force and Darkness, who have drenched
 the earth with blood,
 Famished in his self-made desert, blinded by our purer day,
 Gropes in yet unblasted regions for his miserable prey.
 Shall we guide his gory fingers where our helpless children play?

"Then to side with Truth is noble when we share her
 wretched crust,
 Ere her cause bring fame and profit, and 'tis prosperous
 to be just;
 Then it is the brave man chooses, while the coward stands
 aside,
 Doubting in his abject spirit, till his Lord is crucified,
 And the multitude make virtue of the faith they had
 denied. . . .

"By the light of burning heretics, Christ's bleeding feet
 I track,
 Toiling up new Calvaries ever with the cross that turns
 not back;
 And these mounts of anguish number how each generation
 learned
 One new word of that grand creed which in prophet
 hearts hath burned
 Since the first man stood God-conquered with his face to
 heaven upturned.

"For humanity sweeps onward: where to-day the martyr
 stands,
 On the morrow crouches Judas with the silver in his
 hands;
 Far in front the cross stands ready and the crackling
 fagots burn,
 While the hooting mob of yesterday in silent awe return
 To glean up the scattered ashes into History's golden urn."
 —LOWELL.

THE GREAT COMMISSION

Christ's disciples were imprisoned, scourged, and maltreated by the state, because of the difference between their religious belief and that of the majority. Angels

were sent to open prison doors, and send them forth with the gospel according to the great commission, to every nation and every people. This commission is authoritative. It is from the King of kings, and Lord of lords. The gospel, by this commission, has the right of way in every nation. The teacher of the gospel is authorized to teach in every nation "all things whatsoever I have commanded you." No state or nation, therefore, can rightly legislate upon any religious question. Christ, not the state, is the power of the gospel.

The effort to suppress Sunday opening of bars and Sunday recreation is but a weak subterfuge, under cover of which Sunday may be made a day of enforced religious worship. If the business of the public house is a criminal business on Sunday, it is equally true to its nature on Monday, or any other day of the week. If playing ball, attending races or theaters, or performing common labor, is criminal on Sunday, it is of the same nature on all seven days in the week. Who would argue that theft, rape, murder, or any other crime, should be prohibited by law on Sunday only? If laws are to be enacted against such things, they should be prohibited seven days in the week, and not merely on Sunday. The day upon which the act is committed does not affect the nature of the act. Legislation that tends towards changing the character of actions according to the day on which they are performed is the result of religious preference for that day. The restriction of the number of hours of daily labor for the relief of children of laborers is not founded upon the demand for the religious observance of a day. It is an altogether different class of legislation, and is a proper field of civil legislation. This in no way affects the claim that to choose for men their day of rest and worship is an interference with individual rights.

When the Master declared, "God is a Spirit: and they that worship Him must worship Him in spirit and in

truth," He raised Christianity to a position far above all earthly rule, and asserted its claim to soul liberty. This view of liberty it was that led Roger Williams to endure banishment from England, banishment from Salem, and banishment from Seekouk. His unqualified position was that soul liberty is man's inherent right. Others sought toleration; he demanded that all men should be left free to enjoy equally their God-given rights.

England, whose religion was by force Roman Catholic under the reign of Queen Mary, was by force Protestant under Elizabeth. This exposed first Protestants and then Catholics to severe persecution, according to the religious prejudices of the reigning sovereign. Wearied with this condition of things in Europe, and seeing no hope of reformation at hand, Roger Williams fled to the New World. Here he found Massachusetts Bay Colony, controlled by a great desire to found an orthodox state—"A state where the same theology should be preached in all the pulpits and believed at all the firesides, and where, generation after generation, her citizens could become religious and virtuous according to state law." They seemed to be blind to the fact that the same legislative body that could establish Christianity could as easily change its mind and establish infidelity. The French Revolution is a clear demonstration of this fact. To claim that it is right to establish the orthodox faith by law is to sanction the establishment of infidelity, and the enthronement of the goddess of reason in France.

For centuries before the Protestant reformation, and for more than a century afterward, "all nations had been, so to speak, the wards of some church." In the United States "our fathers founded the first government that said every church has exactly the same rights, and no more; every religion has exactly the same rights, and no more. In other words, our fathers were the first men who had the sense, had the genius, to know that no church should be allowed to have a sword, and that it should be allowed

only to exert its moral influence. "The history of the world warned them that the liberty of man was not safe in the clutch and grasp of any church." "They also knew that if they gave to any church favor, it would corrupt the best church in the world."

Emerson says: "The history of persecution is a history of endeavors to cheat nature. . . . It makes no difference whether the actors be many or one, a tyrant or a mob. A mob is a society of bodies voluntarily bereaving themselves of reason, and traversing their work. The mob is a man voluntarily descending to the nature of a beast. Its fit hour of work is night. Its actions are insane, like its whole constitution. It persecutes a principle; it would whip a right; it would tar and feather justice by inflicting fire and outrage upon the houses and persons of those who have these. . . . *The martyr cannot be dishonored. Every lash inflicted is a tongue of flame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. Hours of sanity and consideration are always arriving to communities, as to individuals, when the truth is seen, and the martyrs are justified.*"—"Essay on Compensation."

Queen Victoria: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."—*Proclamation, 1858.*

Gladstone: "Wherever the British rule exists, the same respect which we claim for the exercise of our own conscientious convictions is yielded to the professors of other faith on the surface of the globe."—*"Prime Minister of the British Parliament Under Queen Victoria,"* page 363.

"If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind. . . . The peculiar evil of silencing the expression of an opinion is, that it is robbing the human race—posterity as well as the existing generation; those who dissent from the opinion, still more than those who hold it. If the opinion is right, they are deprived of the opportunity of exchanging error for truth; if wrong, they lose what is almost as great a benefit, the clearer perception and livelier impression of truth produced by its collision with error. . . . All silencing of discussion is an assumption of infallibility. . . . Complete liberty of contradicting and disproving our opinion is the very condition which justifies us in assuming its truth for the purposes of action; and on no other terms can a being with human faculties have any rational assurance of being right."—*John Stuart Mill, "On Liberty,"* pages 10, 11.

Spurgeon, the great English preacher, said: "I am ashamed of some Christians, because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake! As to getting the law of the land to touch our religion, we earnestly cry, 'Hands off! Leave us alone!' Your Sunday bills and all other forms of act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar. I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh instead of depending on the

living God. Let the Lord's day be respected, by all means, and may the day soon come when every shop shall be closed on the Sabbath; but let it be by the force of conviction, and not by the force of the policeman; let true religion triumph by the power of God in men's hearts, and not by the power of fines and imprisonments."

The Author of Christianity will never enforce His teachings by civil enactments; and He demands that all people be left free to believe or disbelieve His gospel, with no state interference. The final judgment will decide each man's destiny according to his acceptance or rejection of the gospel of Christ. It is a question of eternal damnation, and Christ demands that it be not a question of human legislation.

"If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:47, 48.

God is judge in the realm of religion, man in things civil. God alone punishes subjects of His moral government for transgression. He deals with sin, first by seeking to remove it by atonement and by inflicting penalties upon the finally impenitent only. Hence, as Christ says, such judgment is reserved until the final Judgment day. Rev. 20:11, 12. For this reason, Paul says, "Therefore judge nothing before the time, until the Lord come." 1 Cor. 4:5. The state deals with crime and incivility. In that realm, it has freedom of judgment. Crime has to do alone with man's relation to his fellow men. The state has no right, therefore, to legislate upon the relations of man with God. The first four precepts of the divine law deal only with that relation. It is a purely religious realm. In it the state has no legitimate field of legislation. The last six precepts pertain to man's moral relations to his neighbor. They involve the secret thoughts.

Matt. 5:21, 27; Ex. 20:17. The state cannot therefore deal with transgression of the last six precepts of the moral law, as they relate to sin. The Inquisition of the Middle Ages is an example of an attempt to do so. The state may justly enact laws dealing with crime and incivility only. It has no more right to compel heathen in Christian lands to adopt the Christian forms of religion than it has in the heathen lands to compel Christians there to adopt forms of heathenism. The Divine Lawgiver laid down the only infallible rule to safeguard the individual rights of Christian, Jew, infidel, Buddhist, or Confucianist alike, in the memorable statement universally known as the Golden Rule of man's proper relation to his fellow men: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or
evil side;
Some great cause, God's new Messiah, offering each the
bloom or blight,
Parts the goats upon the left hand, and the sheep upon
the right,
And the choice goes by forever 'twixt that darkness and
that light.

"Hast thou chosen, O my people, on whose party thou
shalt stand,
Ere the Doom from its worn sandals shakes the dust
against our land?
Though the cause of Evil prosper, yet 'tis Truth alone is
strong,
And, albeit she wander outcast now, I see around her
throng
Troops of beautiful, tall angels, to enshield her from all
wrong."

—LOWELL.

CHAPTER XVIII

RESTORATION CONDITIONED UPON A NEW BIRTH

MAN entered the world by creation. Since the days of Adam, life has been given to each man by a birth. So by creation and a new birth, man must enter the kingdom of God, and begin life as a subject of that kingdom. "Life only from life" is a universal law. It is as true in the spiritual as in the natural realm. The new birth, by which a man is translated from the kingdom of darkness into the kingdom of God's dear Son (Col. 1:13), is therefore essential to man's entering upon life as a loyal subject of the heavenly King.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: *neither can he know them*, because they are spiritually discerned." 1 Cor. 2:14. Between the Christian and the unconverted man, in their relation to spiritual things, the distinction is as great as that between the organic and the inorganic in the natural world. In nature, the organic is living, and the inorganic is dead. In the spiritual realm, the new birth is the passing "from death unto life." 1 John 3:14.

The statement of Christ, "Except a man be born again, he cannot see the kingdom of God" (John 3:3), is in harmony with both the natural and the spiritual law of transformation from a lower to a higher kingdom. Henry Drummond, in his very able treatise upon this subject, presents it thus:

"The passage from the natural world to the spiritual world is hermetically sealed on the natural side. The door from the inorganic to the organic is shut. No min-

eral can open it. This world of natural men is staked off from the spiritual world by barriers which have never yet been crossed from within. No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization, can endow any single human soul with the attribute of spiritual life. The spiritual world is guarded from the world next in order from beneath it by a law of biogenesis—*except a man be born again. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

“It is not said, in this enunciation of the law, that if the condition be not fulfilled, the natural man will not enter the kingdom of God. The word is ‘cannot.’ The exclusion of the spiritually inorganic from the spiritually organic is not arbitrary. Nor is the natural man refused admission on unexplained grounds. His admission is a scientific impossibility. Except a mineral be born ‘from above’—from the kingdom just above it—it cannot enter the kingdom just above it. And except a man be born ‘from above,’ by the same law, he cannot enter the kingdom just above him. There being no passage from one kingdom to another, whether from inorganic to organic, or from organic to spiritual, the intervention of life is a scientific necessity if a stone or a plant or an animal or a man is to pass from a lower to a higher sphere. The plant stretches down to the dead world beneath it, touches its minerals and gases with its mystery of life, and brings them up, ennobled and transformed, to the living sphere. The breath of God, blowing where it listeth, touches with its mystery of life the dead souls of men, bears them across the bridgeless gulf between the natural and the spiritual, between the spiritually inorganic and the spiritually organic, endows them with its own high qualities, and develops within them these new and secret faculties, by which those who are born again are said to *see the kingdom of God. . . .*

"The words of Scripture which preface this inquiry contain an explicit and original statement of the law of biogenesis for the spiritual life. 'He that hath the Son hath life; and he that hath not the Son of God hath not life.' 1 John 5:12. Life, that is to say, depends upon contact with life. It cannot spring up of itself. It cannot develop out of anything that is not life. There is no spontaneous generation in religion any more than in nature. Christ is the source of life in the spiritual world; and he that hath the Son hath life, and he that hath not the Son, whatever else he may have, hath not life."—*"Natural Law in the Spiritual World,"* pages 71-74.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby." 1 Peter 2:1, 2.

It is here made very plain that man's entrance into the spiritual kingdom from the natural is by "being born again." By this new birth, he becomes an entirely new creature. His old life passes away in the transaction, and he begins life again, on an entirely different scale. The new life must be according to the scale of the kingdom of God. This is as truly life in the spiritual realm as is the natural life in the natural realm. To live the spiritual life is not difficult if one makes thorough work in surrendering the old life and its methods at the start; for, says Christ, "My yoke is easy, and My burden is light." Matt. 11:30. Christ, the Author of the new life, promises new companionship and new power commensurate with the needs of the new life. Zech. 3:1-7; Matt. 28:18-20.

This is not a doctrine peculiar to what is termed "the

Christian dispensation." It was taught by Moses to Israel; and "they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:4. It was taught by the prophet Jeremiah as the basis of the new covenant. Jer. 31:31-34. Ezekiel taught "a new heart" and a "new spirit" as the result of the new birth. Ezek. 36:25-27. Except we have this change from the natural to the spiritual life, we are none of His. Rom. 8:9. It is a change of disposition. Rom. 8:15. It is the spirit of the family into which we are adopted. Such was in fact the teaching of all the Old Testament writers. It was impossible that they should teach otherwise and teach a saving gospel; for there is salvation in no other way or name than Jesus. Acts 4:12.

UNIVERSAL PARDON PROCLAIMED

The love and justice of God are manifested in that there is no respect of persons in any of His plans. Characters, not persons, are respected. "All have sinned, and come short of the glory of God." Rom. 3:23. All mankind, therefore, are in need of pardon. From the very depths of the heart of infinite love comes the proclamation, "Look unto Me, and be ye saved, all the ends of the earth." Isa. 45:22. God includes all intelligent beings in one family. Eph. 3:14, 15.

That the plan to pardon sinners was designed to embrace the lost in heaven as well as those on the earth, is evident from Eph. 1:10 and Col. 1:20.

ACCEPTANCE OF PARDON VOLUNTARY

Although universal pardon, embracing all sinners throughout God's universe, has been provided, not all will be saved, for not all will accept the conditions. All are saved from the result of Adam's sin, regardless of their choice. Since the fall of Satan, every sinner has lived by

virtue of the plan of salvation. God provided and offered redemption without consulting those for whom it was designed; and all are partakers of its blessings, whether they will it or not. Its plan not only provides for the needs of all during life, but will bring every man up from the grave, regardless of his volition. Paul says, "We trust in the living God, who is the Saviour of all men, specially of those that believe." 1 Tim. 4:10. The eternal enjoyment of life, after the resurrection of the righteous and the wicked, will depend wholly upon the use man makes of it during his natural or probationary period. The question he must settle is whether or not he will be born again.

STEPS TO THE NEW BIRTH

The steps that lead to the new birth are very plain. The first step is faith in God. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. If unbelieving, one may increase faith by a very simple process. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Proof of the genuineness of this Scripture lies in the experience of millions of Christians. Would you have an increased faith, put this promise of God to the test; read the Textbook of His kingdom more, and your faith will increase.

Second, repentance and confession of sin. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "Sin is the transgression of the law." 1 John 3:4. To repent is to face the direction opposite to that which we have been going. Having in the past been transgressors of God's law, we are now called to a life of obedience. Ezek. 18:21, 22; 1 Peter 2:21, 22. By confession one acknowledges guilt, asks pardon, and pledges future obedience.

UNCONDITIONAL SURRENDER

The third condition of pardon to rebellious subjects is unconditional surrender. After rebels have stacked their arms and made an unconditional surrender, they may be pardoned. Even the leader of a rebellion may be freely pardoned if he swears allegiance to the laws of the government. In this way, union and peace may be restored. But one of the things that is hardest to surrender is one's own way. That rebellious feeling against having our way governed by God's law is the result of the rebellious spirit which we have inherited from Adam. In the fall, "we have turned every one to his own way." Isa. 53:6. But our wills must be surrendered to God absolutely, if we would receive pardon for sin. "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:6, 7.

Satan and his angels rebelled against the will of God, and were determined to have their own way. They determined to maintain their position in the kingdom also; but they were cast out. "If God spared not the angels that sinned, but cast them down to hell," and spared not the cities of the plains, because they despised government, were presumptuous, self-willed, and not afraid to speak evil of dignities, but "turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Peter 2:4, 6), He will not spare those who now refuse to surrender to His plans and laws. Christ taught His disciples to pray daily: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10.

Fourth, restitution. "If the wicked restore the pledge,

give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." Ezek. 33:15, 16. If he is unable to make restitution, the debt is forgiven. Matt. 18:27.

Fifth, faith for a perfect life. This is one of the weakest points in the experience of most new converts. They believe that God is; they repent and confess their sins; they give again where they have robbed; but they fail to believe that God will keep His word, forgive all their transgressions, and restore them to the perfect life of Christ. Their faith is weak. It will be strengthened by exercise, prayer, and the reading of the Word. Their only hope lies in living by the sincere milk of the Word. God's forgiveness is applied as soon as the steps have been taken which He has said insure forgiveness. God cannot lie. His promises never fail. They are invariably fulfilled to believers.

Sixth, a new birth test. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him neither known Him." 1 John 3:14, 6. But we know that we love the brethren when we love God, and gladly keep His commandments. 1 John 5:2, 3.

FROM SLAVERY TO FREEDOM

The new birth is a call from slavery to freedom. "The captive exile hasteneth that he may be loosed, and that he should not die in the pit." Isa. 51:14. Man hates slavery and loves freedom. If he is shut away from light and liberty, he longs for release. If some emancipator is found to bring him release, he "hasteneth" for freedom, lest he should "die in the pit."

Since the fall, the whole world has been a prison house of darkness for all who are slaves of sin. But an Emancipator has come to unlock the prison doors and set free every soul chained in the dungeon of spiritual darkness. Shall any, because their deeds are evil, choose darkness rather than light, when Christ stands with outstretched hands entreating, "Come unto Me, and I will give you rest"? "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:18, 19.

God desires that every soul shall accept His freedom in Christ Jesus. "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8:15.

Marvelous transformation—from slavery to sonship in the family of God! Love is the ruling passion, the science and the song of that heavenly family. Love will be the law of every redeemed soul who accepts pardon and deliverance through the infinite sacrifice of Calvary.

"There is no fear in love; but perfect love casteth out fear." 1 John 4:16. In that kingdom of eternal love, there will be no taint of slavery, no torment of fear. "Ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." John 8:32, 36. The great truth of the infinite love of God and Christ in the sacrifice culminative upon Calvary is the everlasting pledge of the eternal freedom of love. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:1, 2.

It will be the delight of every emancipated soul to do the will of God. The law of love will be written in the heart by the spirit of love that has made him free.

We are thus born from above, born of the Spirit and

the love of God. The soul that is thus won from the paths of sin to association with the pure and holy is bound, by closer ties than those of blood, with sinless angels and blood-washed saints, in the common brotherhood of the kingdom of love. Every weary and heavy-laden soul may believe, accept the Master's call, and find rest and salvation through Jesus, the sinner's Friend and Saviour.

Being born from above into the kingdom of love, the renewed soul is won to everlasting allegiance to the law of love. "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13:10.

Our victory lies not in our feelings, but in our faith in the Word which proclaims our emancipation from sin, and our adoption into the family of God. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4.

Sin-burdened soul, God so loves you that He gave His only-begotten Son that you should not perish, but have everlasting life. He sent not His Son into the world to condemn you, but to save you. Jesus loves you, and seeks to save you. "Greater love hath no man than this, that a man lay down his life for his friends." Jesus laid aside His robes of kingly glory, and stepped down from the highest position of official honor in the universe, to bear the burden of your sins and mine, in His own body, upon the cross of Calvary. He so loved us that He washed us from our sins in His own blood, that He might restore us to the everlasting kingdom of peace and love from which we had fallen by sin.

CHAPTER XIX

A VICARIOUS SACRIFICE NECESSARY

WHEN, in the councils of eternity, God and Christ planned the creation and peopling of God's universal kingdom with free subjects, and took the risk of the entrance of sin and death, "the counsel of peace was between Them both." Zech. 6:13. The counsel of "peace through the blood of the cross" was a part of God's eternal purpose in His creative plan. Eph. 3:8-11. A plan for the salvation of all intelligent subjects was laid before the creative act gave them life.

By virtue of this plan, Christ is called "the Lamb slain from the foundation of the world." Rev. 13:8. Paul, in writing to Timothy, calls this gospel provision "His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:19. Concluding his epistle to the Romans, he called it "the revelation of the mystery, which was kept secret since the world began, but now is . . . made known to all nations for the obedience of faith." Rom. 16:25, 26.

REDEMPTION PROVIDED FOR BOTH ANGELS AND MEN

God was not caught short-handed in His provisions to meet the emergency of the entrance of sin. He had provided a plan in advance that was adequate to recover from sin all intelligent creatures of His creation, whether angels or men. Both in creation and in redemption, He deals with the universe as His family. Paul says, "For this cause I bow my knees unto the Father of our Lord

Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:14, 15. "That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth." Eph. 1:10. "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." Col. 1:20.

This plan for the restoration of sinners by adoption into the family of God was God's eternal purpose; and it was "foreordained before the foundation of the world" that Christ was to become the voluntary substitute for lost angels and men, "according as He hath chosen us in Him, . . . having predestinated us unto the adoption of children by Jesus Christ to Himself, . . . wherein He hath made us accepted in the Beloved." 1 Peter 1:18-20; Eph. 1:3-6. The plan was hid in the Godhead until the entrance of sin required its announcement. Eph. 3:8-11. No sinner in the universe could ever say that he would not have sinned if he had not known that provision had been made for his restoration. Provision was made, in God's plan, for the restoration of every fallen angel and man. The only reason there will not be universal salvation is that not all the lost are as willing to be saved as God is to save them. Provision has been made for universal salvation, but not all will accept it on the terms upon which it is offered. The Lord is "not willing that any should perish." 2 Peter 3:9. "Whosoever will" may come. Rev. 22:17. The conditions now are obedience and life, disobedience and death, as in the days of Adam. Rom. 5:19; Rev. 22:14, 19.

Full provision was offered in Christ to make perfect obedience possible. Since, in the transgression of Adam, the race of mankind had fallen, he could transmit to his offspring only the sinful nature which he himself possessed. By the natural law of transmission, the iniquity of Adam must be visited upon the race. "By the offense

of one judgment came upon all men to condemnation." Rom. 5:18. Judgment had been rendered, the verdict announced, and the world ruined by rebellion. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Verse 12.

Man could offer no reasonable excuse for sin. God's proclamation was plain: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. This prohibition was man's test of loyalty to God and His government. Eve informed Satan that God had made this definite prohibition. Gen. 3:3. She could not therefore plead ignorance of the law. The penalty for its transgression was death. The death penalty was due the day man sinned. If it had been executed that day, the race of mankind would have perished in Adam. Why was it not executed?—Jesus offered to take man's place, and bear the penalty in his stead. He said, "I will ransom them from the power of the grave; I will redeem them from death." Hosea 13:14. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that His banished be not expelled from Him," or, as the margin reads, "Because God hath not taken away his life, He hath also devised means." 2 Sam. 14:14. Adam's life must have been taken away that day, if God had not devised means to spare it, by another volunteering to act as his substitute under the death sentence. By that means, His banished was not expelled from Him. "Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." Job 33:24. The means devised was the ransom that saved man from execution the day that he sinned. This view is confirmed by Paul's statement, "There is one God, and one Mediator between God and

men, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." 1 Tim. 2:5, 6.

CHRIST MAN'S VOLUNTARY SUBSTITUTE

The very day that Adam sinned, God sought him in the garden, and offered him a ransom in the promise that the seed of the woman should bruise the serpent's head. Gen. 3:15. This promise was renewed to Abraham. Gen. 17:19. The promised seed was Christ, the sinner's ransom. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:16, 29.

Why did not God pardon the sinner without the sacrifice of Christ? It was not because He did not love the sinner sufficiently. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. To offer pardon for any violation of law, without inflicting its penalty, would itself be a violation of the inherent authority of moral law. As in science there are certain fundamental rules that lie at the foundation, and enter into the solution of all scientific problems, so in morals there are ten fundamental rules that lie at the foundation of God's government, and enter into the solution of all moral questions.

In the provisions of a plan of pardon, the dignity of the law must be recognized. God could not wipe the slate, and call the account of sin balanced. The Law-giver must either inflict punishment, or take it upon Himself. He chose to take it upon Himself that He might save the guilty.

Christ began the work of atonement for man by such a life of perfect obedience as does justice to God's holiness and to the righteous requirements of His holy law.

He began it at the very point where man had failed. In taking man's place, He must be just before the law, or He could never justify the transgressor. He must sense the sinfulness of sin as God feels it, as well as accept its judgment for men. He must justify God's dealing with sin while suffering its penalty.

This Christ did as man's voluntary substitute. "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:17-19, 21.

Though tempted in all points like as we are, Jesus lived His entire life for man, without sin, Heb. 4:15, and thus vindicated the justice of God in requiring obedience to the law, by demonstrating man could have lived it perfectly, by faith, in Paradise. As a man, He lived the law of God inviolate in a world of rebellion.

When Christ took man's place, the Father "laid on Him the iniquity of us all." Isa. 53:6. In accepting the death penalty for all, Christ paid the full penalty. He acknowledged that the death sentence was just. Here His obedience reached its climax, and His vindication of God's justice was complete.

God did not arbitrarily lay the sins of the world upon Christ. The counsel of peace was between Them both. Zech. 6:13. Jesus, as man's substitute, exercised the same freedom of choice, at every step of His voluntary substitution, that man had exercised in his relation to sin. It was this right of freedom to choose, at every step, whether He would proceed further with the plan

to save man at the tremendous sacrifice it involved, that caused the bitter cup of man's sin in Gethsemane and at the cross to tremble in His hand. It was not until He had voluntarily said, "Nevertheless not My will, but Thine, be done," that He paid the extreme penalty. The utterance, "My God, My God, why hast Thou forsaken Me?" wrung from His breaking heart, was His hopeless wail as our sins separated Him from God. Mark 15:34. Christ's death was conclusive evidence that sin must be punished, that its judgments must be executed the same when it is voluntarily taken by God's own innocent and beloved Son, as when it falls upon the most hardened, impenitent sinner.

Christ's death upon Calvary was not to appease the wrath of an offended God against the sinner. Neither was it the death of a martyred hero. It was the climax of the love of God for the sinner. It was the demonstration of His perfect and unalterable government. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5:8-11. The marginal reading for "atonement" is "reconciliation." Atonement is at-one-ment. It is the restoration of the sinner to a position where he is at one with God, and, through the love of God, with his fellow man.

VICARIOUS SUFFERING

The vicarious sacrifice of Christ is not mere sentiment. It is the central fact of both the Old and the New Testament Scriptures. "Without shedding of blood

is no remission." Heb. 9:22. "For the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Cor. 5:14, 15. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted." Isa. 53:4.

The pagan conception of suffering is that it is to appease God's wrath against the sinner. Those who have become affected by paganized conceptions of Christianity have viewed the sufferings of Christ in that way. This would make of an infinitely loving God a demon of hatred. Satan's plan has been, ever since his fall, to make God appear as an exacting judge standing over the sinner with the sword of justice, only awaiting an opportunity to wreak upon him His vengeance, in the enforcement of an arbitrary law. He has ever sought to attribute all of the suffering that sin has occasioned, to the vengeance of an unjust God. Christ's death upon Calvary unmasked Satan's malicious scheme to undermine thus the character of God, by revealing His love. At the cross, it was seen that "He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

The cross was the climax of Christ's life of love. He had volunteered to be made sin for us, that He might make us sinless. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." We hear the suffering Son plead in agony of soul to be spared from drinking our bitter draught; but the Father cannot spare Him the agony of Gethsemane and Calvary and save the lost. He must, as our substitute, feel the depths of our separation, by sin, from a holy God.

A DIVINE SACRIFICE

Christ's death was the death of God for humanity. A human sacrifice could not atone for sin. He came as "Immanuel," "God with us." He was Divinity clothed in humanity, Son of God and Son of man. As man, He lived a sinless life, in all things "made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17.

When man sinned, he lost his all, not as one who loses his watch, or his purse, which may be restored to him. His loss was "as water spilt on the ground, which cannot be gathered up again." His innocence was blotted out by his guilt; his purity was annihilated by his pollution; his liberty was destroyed by his bondage; his glory was changed into his shame; his peace was engulfed by his troubles; his joy was turned into sorrow; and his life was lost forever. Total extermination was his only destiny. Nothing could avail for man except a vicarious sacrifice. His Saviour must step into his place, and take all of his responsibilities, with their awful consequences. But even this could not help man unless his Substitute *literally gave to him His own eternal riches.*

In taking upon Himself the sins of all sinners, Jesus felt the depths of agony, in Gethsemane and upon Calvary, with which the finally impenitent will be overwhelmed in their destruction. He was left alone under the awful burden of a world's accumulated sin and shame, an outcast, separated from God, awaiting the doom of the sinner as his substitute. All this, however, was a mere shadow of His sacrifice. He was still the only Son and Heir of Jehovah. Heb. 1:2-5; Col. 1:16, 17. Eternal life was His by right. John 5:26; 1:4. His purity was absolute. 1 John 3:3. His power was unlimited. Heb. 1:3; Matt. 11:27. His liberty and peace

were boundless. Eph. 2:14; 2 Thess. 3:16. His glory was sublime. Heb. 1:3. In fact, *all* things were His. *Will He—can He—give His all unsullied and untarnished, for all eternity, to man*, who deserved nothing except his own reward for his own treasonable life? Herein lies the great marvel and mystery of redemption; for this is just what He did. God tells us that though He was rich, for our sakes He became poor, that we through His poverty might be made rich. 2 Cor. 8:9. His divine sacrifice left Him nothing but the grave, while it made men sons and heirs of Jehovah, “possessing all things.” 2 Cor. 6:10; Gal. 4:6, 7. His gift lifts man from the lowest depths and causes him to inherit THE THRONE OF GLORY. 1 Sam. 2:8.

Christ’s sacrifice for the lost in becoming man’s voluntary substitute, consisted in exchange of places with us. He not only took upon Himself our burden of sin, but He gave in exchange “His life,” “righteousness,” “divine nature,” “love,” “joy,” “peace,” and kingdom, with all its glory with His Father. He did not bring back what had been ours, for that we had eternally lost. He gave His riches in glory, and all that was His, to us. Engulfed in our sins, heartbroken under our reproach, poor in our poverty, hopeless in our loss, He met our doom, that we, through His sacrificial poverty, might eternally enjoy His bliss, riches, and glory.

Since in His sacrifice for the lost, He transferred to us His life, and took our death, exchanged His riches for our poverty, then in order for Him again to possess life, kingship, and glory with the Father, God must raise Him from the dead, and bestow these riches upon Him as a gift. John 5:26; Dan. 7:13, 14; Luke 1:32, 33.

Such love, such condescension, such a sacrifice, Jehovah would not permit to go unrewarded; so He gave our Substitute a resurrection, and placed Him at His own right hand, far above principalities and powers. Eph.

1:17-23; Acts 2:24, 32, 33; Rom. 6:4. Of the Father's gift to the Son, Isaiah had a clear vision; for he said that the government should finally be given to Him, and the name that is above every name,—“the everlasting Father.” Isa. 9:6. Paul also saw the Son exalted to a position that He had never before occupied. Phil. 2:9; Eph. 1:20, 21; 1 Cor. 15:24-28. Thus it is clearly revealed that Jesus gave His all to man for all time, and that the Father sacrifices for all eternity in His gifts to His Son. All the hosts of the universe will say with a loud voice, “Worthy is the Lamb that was slain to *receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.*” Rev. 5:12.

No wonder the aged servant of God, who had received so many revelations, should exclaim, “Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.” Rev. 15:3. “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.”

CHAPTER XX

CHRIST THE RESTORER

THE Son of God became Jesus the Saviour, that He might become Christ the Restorer. Satan sought to involve the conception of the mission of Christ in doubt. Recognizing this, Jesus asked, "What think ye of Christ? whose son is He?" Matt. 22:42. On this point, John the Baptist had testified: "Behold the Lamb of God, which taketh away the sin of the world." "I saw, and bear record that this is the Son of God." John 1:29, 34.

Again Christ says, "But I have greater witness than that of John." John 5:36. By what authority does Christ speak? How may we be assured that Jesus of Nazareth is the Son of God? The question is a fair one. He says, "Search the Scriptures, for . . . they are they which testify of Me." John 5:39. The Holy Scriptures, comprising the Old and the New Testament, are specifically mentioned by our divine Lord as "My two witnesses." Rev. 11:3. And He may be said to present yet another witness; for upon one occasion during His earthly ministry, He declared, "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me." John 5:36. Although the last two witnesses cited are really one, we shall make use of three divisions.

In Judicial cases, men are fair enough to examine a man's witnesses before passing judgment upon him. Shall we be less just in deciding upon the correctness of the claims of One who declares that He has conclusive evidence that He is the Son of God, who has come down

from heaven to restore the kingdom of God from invasion, and save the lost? He produces three witnesses, upon whose testimony He is willing to rest His case. Their names are "Old Testament," "New Testament," and "The works which I do."

Let us examine His witnesses, and see if their testimonies agree, and upon what evidence they assure us that He is the Son of God and the Saviour of mankind.

The first witness begins to testify fourteen hundred years before the other two. There never was a better opportunity given, in any trial, to detect false evidence. All must admit that Christ's appeal is fair.

CHRIST ON TRIAL

Old Testament: He was with the Father in the work of creation. "And God said, Let Us make man in Our image, after Our likeness." Gen. 1:26.

New Testament: "God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, *by whom* also He made the worlds." Heb. 1:1-3. "For by Him were all things created." Col. 1:6.

Old Testament: The fall is recognized as the result of Satan's apostasy; and Christ, the promised seed of the woman, is set forth as the only hope of redemption. "The serpent beguiled me, and I did eat." Gen. 3:13. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15.

New Testament: "The Son of man is come to seek and to save that which was lost." Luke 19:10.

Old Testament: As through the woman came the fall, so through the seed of the woman must come redemption. The true Messiah must therefore be born of the seed of the woman. "Therefore the Lord Himself shall give you a sign; behold, a virgin shall conceive, and

bear a Son, and shall call His name Immanuel." Isa. 7:14.

New Testament: "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." "And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us." Matt. 1:18, 21-23.

Old Testament: The seed of the woman shall bruise the serpent's head. Gen. 3:15.

New Testament: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16.

Old Testament: His lineage must be traced through Abraham (Gen. 22:18), Isaac (Gen. 21:12), and Jacob (Gen. 28:14).

New Testament: "Now to Abraham and his seed were the promises made." Gal. 3:16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren." Matt. 1:1, 2. "He took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. 2:16.

Old Testament: He must come of the tribe of Judah. "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Gen. 49:10.

New Testament: "For it is evident that our Lord sprang out of Judah." Heb. 7:14.

Old Testament: He must be of the family of Jesse

(Isa. 11:1-10), and of the house of David (Ps. 132:11).

New Testament: The lineage of Jesus Christ of Nazareth can be traced through the family of Jesse and the house of David. Matt. 1:6.

Old Testament: He must be born a child in Bethlehem. Isa. 9:6; Micah 5:2.

New Testament: "Jesus was born in Bethlehem of Judea in the days of Herod the king." Herod was greatly troubled over the report of the birth of a new king, and demanded of the Jews where, according to prophecy, He should be born. The Jews referred him to the prophecy of Micah. Matt. 2:1-6.

Old Testament: Kings and rulers shall take counsel against Christ, and seek to destroy Him at the time of His birth, but they shall not accomplish their purpose. Ps. 2:1-4; Jer. 31:15-17.

New Testament: Herod slew all the children in Bethlehem that were two years old and under, in an attempt to slay the Child Jesus. Matt. 2:11-18. Archelaus also withstood Him. Verse 22.

Old Testament. "I . . . called My Son out of Egypt." Hosea 11:1. How could Jesus be called out of Egypt when He was born in Bethlehem of Judea?

New Testament: "Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him." "Out of Egypt have I called My Son." Matt. 2:13, 15.

Old Testament: He must be the first child of His mother. "A virgin shall conceive, and bear a Son." Isa. 7:14.

New Testament: She "brought forth her first-born Son: and he called His name JESUS." Matt. 1:25.

Old Testament: His name from childhood shall be called "Immanuel,"—God with us (Isa. 7:14), "the mighty God," "the Prince of peace" (Isa. 9:6).

New Testament: They called His name Jesus, "Em-

manuel" (Matt. 1:21-23), "great God" (Titus 2:12, 13). "He is our peace." Eph. 2:14. When a child, He was recognized and worshiped as God by both men and angels. Simeon, Anna, and the wise men who saw His star in the east, came to worship Him. Luke 2:34-38; Matt. 2:1, 2. "And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him." Heb. 1:6.

Old Testament: He should be of humble birth, and manifest no kingly dignity that would cause Him to be desired of men. Isa. 53:2.

New Testament: He was born in a stable, and cradled in a manger, because there was no room in the inn. His mother, because of her poverty, brought two turtledoves for her cleansing, while those more prosperous were required to bring a lamb. Luke 2:7, 22, 24; Lev. 12:8.

Old Testament: He must be born to be King of a universal and unending kingdom. Ps. 2:6-8; 89:27-37; Isa. 9:6, 7; Dan. 2:44.

New Testament: Pilate asked Jesus, "Art Thou the King of the Jews?" Jesus answered, "My kingdom is not of this world." Pilate asked, "Art Thou a king then?" Jesus answered, "To this end was I born, and for this cause came I into the world." John 18:33, 36, 37. Jesus taught His disciples to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10. About one hundred times in His teachings, Christ refers to the kingdom over which He will yet reign. In Luke 1:32, 33 it is declared: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever and of His kingdom there shall be no end."

Old Testament: The very year of His anointing as the Messiah was foretold to be A. D. 27. Dan. 9:25. "Messiah" means *anointed*. Acts 10:38. Prophets,

priests, and kings were always anointed when about to enter upon their work. The anointing of prophets is mentioned in 1 Kings 19:16; of priests, in Lev. 8:5-12; of kings, in 1 Sam. 10:1.

New Testament: After His anointing at His baptism Christ declared, "The time is fulfilled." Mark 1:15. What time?—The time predicted that He would be anointed as the Messiah, A. D. 27. Mark 1:9-11. (See date in margin.)

Old Testament: Three and a half years later, He must die, and by His death, cause the sacrificial offerings of the Old Testament, which prefigured His death, to cease. Dan. 9:26.

New Testament: He died upon the cross A. D. 31. "And they crucified Him." Mark 15:25. "And the veil of the temple was rent in twain from the top to the bottom." Verse 38. The sacrificial system ended at the cross. Col. 2:14.

Old Testament: He must meet His death in the house of His friends, by crucifixion on a cross. "And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends." Zech. 13:6. "They pierced My hands and My feet." Ps. 22:16. "They shall look upon Me whom they have pierced." Zech. 12:10. Not one of His bones shall be broken. Ps. 34:20.

New Testament: This testimony is confirmed in every point. John 19:16, 17, 32-37. He was betrayed by Judas, one of His disciples, and crucified upon the cross by the Jews.

Old Testament: "Reproach hath broken My heart. . . . They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." Ps. 69:20, 21.

New Testament: This testimony is perfectly confirmed. "They gave Him vinegar to drink mingled with gall." Matt. 27:34.

Old Testament: He died on account of our sins. "The Lord hath laid on Him the iniquity of us all." "With His stripes we are healed." Isa. 53:6, 5. Under our sins, in His last hour, it was said He would cry, "My God, My God, why hast Thou forsaken Me?" Ps. 22:1.

New Testament: "Christ died for our sins according to the Scriptures." 1 Cor. 15:3. Upon the cross, "at the ninth hour Jesus cried with a loud voice, saying, . . . My God, My God, why hast Thou forsaken Me?" Mark 15:34.

Old Testament: He was to be ill-treated and misjudged at the time of His trial; but "as a sheep before her shearers is dumb, so He openeth not His mouth." Isa. 53:7, 8.

New Testament: "The chief priests accused Him of many things: but He answered nothing. And Pilate asked him again, saying, Answerest Thou nothing? behold how many things they witness against Thee. But Jesus yet answered nothing; so that Pilate marveled." Mark 15:3-5.

Old Testament: "Smite the shepherd, and the sheep shall be scattered." Zech. 13:7.

New Testament: "Then all the disciples forsook Him, and fled." Matt. 26:56.

Old Testament: "They part My garments among them, and cast lots upon My vesture." Ps. 22:18.

New Testament: They parted His garments among the four soldiers; but as His coat was woven without seam, they cast lots for it. John 19:23, 24.

Old Testament: He was to be associated with the wicked and the rich in His death and burial. Isa. 53:12, 9. He would be raised from the dead. Ps. 16:10.

New Testament: He was crucified between two thieves, and buried in the tomb of a rich man named Joseph, of Arimathea. Luke 23:53; Matt. 27:57-60. He was raised from the dead the third day. Matt. 28:6.

This was confirmed by many witnesses, the sepulcher being carefully guarded. Matt. 27:62-66. He was seen alive forty days. Acts 1:3. After this, He ascended to heaven in the presence of many eyewitnesses. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

We have here given more than a score of predictions from the first witness, the Old Testament, in reference to the true Messiah. This testimony was given from three hundred to fourteen hundred years before His birth. It embraces events connected with His birth, His trial before Pilate, and His death and burial, over none of which either He or His disciples could have any control.

The New Testament, the second witness, confirms every point. Its witness is not borne until more than three hundred years after the close of the testimony of the Old Testament.

THE TESTIMONY OF HIS WORKS

Let us now hear the testimony of the works that He did. What testimony do they bear? The Old Testament says He must be upon earth as the mighty God, yet as a man among men. He must come and be anointed to preach the gospel and "comfort all that mourn." Isa. 61:1-3. After His anointing at the time of His baptism, He used this text as the basis of His address, and began His ministry with it, declaring, "This day is this scripture fulfilled in your ears." "And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." Luke 4:16-22.

He gave sight to a man born blind. "Since the world began was it not heard that any man opened the eyes of one that was born blind." John 9:32. He raised Lazarus to life after he had been dead four days. John 11:11, 14, 17, 44. He lived a perfectly sinless life from birth to death. Heb. 4:15; 1 Peter 2:22.

When John the Baptist sent to inquire if He were the one that was to come, or if they should look for another, "Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Luke 7:21, 22.

This was the testimony of His works. No impostor could meet all these specifications. No one but the Son of God, who came down from heaven to seek and save the lost, could meet them. They were given as an unimpeachable test of the true Messiah. "In the mouth of two or three witnesses 'shall every word' be established." Matt. 18:16.

With all this evidence before us, we are prepared to ask those living in this time, "What think ye of Christ?"

THE TESTIMONY OF HIS ENEMIES

Ask the woman of Samaria at the well, "What think ye of Christ?" Hear her reply—despite the fact that there was such hatred between Jews and Samaritans that they had no dealings: "Come, see a man, which told me all things that ever I did: is not this the Christ?" John 4:29.

The Pharisees hated Him for His doctrine. They sought to entangle Him in His words. Ask those whom they sent to take Him. "What think ye of Christ" as a teacher? They answer, "Never man spake like this man." John 7:46.

Ask the Pharisees to bring forward their objections to Him. "To what doctrine which He promulgated do

you object?" They answer, "How is it then that He saith, I came down from heaven?" "He . . . said also that God was His Father." John 5:18. This was their difficulty; He was in their midst as a man, yet He claimed to have come down from heaven. What stronger evidence could be obtained that He held steadfastly to the doctrine that He was the Son of God? Is there not some more serious charge than this against Him? "Thy disciples do that which is not lawful to do upon the Sabbath day." Hear His consistent reply: "It is lawful to do well on the Sabbath day." The Pharisees again charge, "This man receiveth sinners." What higher compliment could be paid to Him? That was the very mission upon which He came to earth. What more touching testimony could be borne to sinful men who need His saving power?

Ask Caiaphas in his priestly robes, "What evidence did you find against Him, that caused you to accuse Him before Pilate?" "He hath spoken blasphemy." He said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64. That is, He insisted that His mission would be a success, and that at last He would sit as King of the kingdom restored, and return for His people.

Hear the cry of the devils, as they are cast out by the word of His power: "Art Thou come hither to torment us before the time?" "Jesus, Thou Son of God." "We know Thee who Thou art; the Holy One of God." Matt. 8:29; Luke 4:34, 41.

Ask Pilate, the Roman governor before whom He was tried, "What think ye of Christ?" But wait—a message comes to the judgment hall, from Pilate's wife. There is a pause in the proceedings. The letter is read in silence. It is for Pilate only. It reads, "Have thou nothing to do with that *just man*: for I have suffered many things this day in a dream because of Him." Matt. 27:19.

The trial proceeds again. Final judgment is about to be pronounced. But the Jews raise the cry, "Let Him be crucified." Pilate answered: "Why, what evil hath He done?" "I find no fault in this man." Matt. 27:22, 23; Luke 23:4. Thus testify a Roman judge and his wife.

When He is dying for sinful men, upon the cross, ask the Pharisees again, What do you think of Him now? "He saved others; Himself He cannot save." A most wonderful testimony of His divine mission! He could not save Himself and die in the sinner's stead.

Call up Judas, who was with Him in His ministry, witnessed His miracles, and at the last with a kiss betrayed Him to be crucified. See the remorseful look upon his face, as he returns the thirty pieces of silver, the price at which he had valued his Master, in that awful hour of betrayal. Hear his words of bitterness, as he casts the money at the feet of the priests, "I have sinned in that I have betrayed the innocent blood." Matt. 27:4. Ask the centurion who required Christ to carry His cross up the hill of Calvary, drove the nails through His hands and feet, and pierced His side with the cruel spear, "What think ye of Christ?" See him smite his breast as he answers, "Truly this was the Son of God." Matt. 27:54. Ask the thief upon the cross. After penitently acknowledging his own guilt, he says: "This man hath done nothing amiss. . . . Lord, remember me when Thou comest into Thy kingdom." Luke 23:41, 42.

THE TESTIMONY OF HIS FRIENDS

Shall we now listen to the testimony of His friends? Let John the Baptist, wearing his raiment of camel's hair and his leathern girdle, emblems of his sterling integrity, introduce Him, since he was sent to be His forerunner. Hear him declare boldly to the multitude: "Behold the Lamb of God, which taketh away the sin of

the world." "I . . . bear record that this is the Son of God." John 1:29, 34.

Peter says, "We have found the Messiah, which is, being interpreted, the Christ." John 1:41. Though he thrice denied Christ during His trial, yet he testifies later: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Hear Paul, who held the clothes of those who stoned Stephen, and secured letters to arrest and imprison all Christ's followers: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time." 1 Cor. 15:3-8. The evidence was so overwhelming that he declared: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. "For this thing was not done in a corner." Acts 26:26.

Christ was well known throughout the country as Jesus of Nazareth, who claimed to be the Son of God. His trial was a matter of record in the Roman court under Pilate's jurisdiction. He was executed officially upon the cross, in the presence of a multitude; and after His resurrection, hundreds of people saw Him; and in the presence of witnesses, He bodily ascended to heaven, and was borne away in a cloud. Acts 1:9-11.

Many of the same people were present when, on the day of Pentecost, nearly fifty days after His resurrection, Peter reviewed these evidences of His Messiahship under the special outpouring of the Holy Spirit; and three thousand were convicted and converted in a day. Later, a multitude more were added; and still later, the number of believers is reported to have reached five thousand men, besides women and children. Acts 2:41; 4:4; 5:14.

Graetz, a Jewish historian, evidently looking upon Jesus as a reformer who was unjustly condemned, said: "How great was the woe caused by that one execution. . . . He is the only mortal of whom one can say without exaggeration that His death was more effective than His life."—*History of the Jews*," volume 4, page 165.

MODERN TESTIMONY

Let us call up Napoleon Bonaparte, one of the greatest generals of modern times, as a recent witness. Let us ask him, "What think ye of Christ?" He reverently replies: "I know men, and I tell you that Jesus Christ is not a man. . . . There is between Christianity and whatever other religion, the distance of infinity. . . . Everything in Him astonishes me. His spirit overawes me, and His will confounds me. Between Him and whoever else in the world, there is no possible term of comparison. He is truly a being by Himself. . . . At His voice, everything returns to order. Science and philosophy become secondary. The soul has reconquered its sovereignty. All the scholastic scaffolding falls, as an edifice ruined, before one single word—*faith*."

"What a Master and what a word, which can effect such a revolution! . . . Can you conceive of a dead man making conquests, with an army faithful and entirely devoted to his memory? . . .

"Alexander, Cæsar, Charlemagne, and myself founded empires. But upon what did we rest the creations of

our genius?—Upon *force*. Jesus Christ alone founded His empire upon *love*; and at this hour, millions of men would die for him. . . . From the first day to the last, He is the same, always the same: majestic and simple, infinitely firm and infinitely gentle. . . . What a proof of the divinity of Christ!

“Christ speaks, and at once generations become His by stricter, closer ties than those of blood; by the most sacred, the most indissoluble of all unions. He lights up the flame of a love which consumes self-love, which prevails over every other love. . . . The death of Christ! It is the death of God.”—*Abbott's “Life of Napoleon,” “Bible and Men of Learning,”* pages 334-346.

WITNESSES FROM HEAVEN

What is the testimony of the Word from heaven?—“And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:11, 12.

What is the witness of the Spirit from heaven?—“Tarry ye in the city of Jerusalem, until ye be endued with power from on high.” Luke 24:49. “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me.” “And when the day of Pentecost was fully come, . . . they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” Acts 1:8; 2:1, 4.

Pentecost was the witness from heaven that Christ had ascended to the throne of the Father, as He had assured them He would. There were present upon that occasion witnesses of this evidence from “every nation under heaven.” Acts 2:5.

One more testimony remains. Pass reverently before the throne of the infinite God, and hear His testimony.

At the time of Christ's baptism, when He was anointed as the Messiah, the Father said, "This is My beloved Son, in whom I am well pleased." Matt. 3:17.

Ask the angels who knew Him before He came to earth, and have ever since associated with Him in His work of saving the lost, "What think ye of Christ?" Hear their song as it breaks upon the stillness of the night, in such melodious strains as earth had not heard since man was driven from his Paradise home: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11.

Ask the hosts of those who have been redeemed through His infinite sacrifice, "What think ye of Christ?" All heaven is hushed while they answer, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12.

AFTER THE RESURRECTION

After His resurrection from the dead, Christ spoke freely of the evidence of His divine Sonship with the Father. A wonderful privilege was granted those two travelers who walked and were sad, when, on the road to Emmaus, they met that passing Stranger, who kindly inquired the cause of their sadness. They replied: "Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. . . . Then said He unto them, Ought not Christ to have suffered these things, and to enter into

His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. . . . And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." See Luke 27:18-44.

Reader, "What think ye of Christ?" Will you accept Him as the Son of God, that you may at last be accepted of Him, and join in that anthem of endless praise "unto Him that loved us, and washed us from our sins in His own blood?"

PART VI

THE TWO COVENANT KINGDOMS, THEIR SANCTUARIES, CONFLICTS AND TRIUMPHS

CHAPTER XXI

THE OLD COVENANT KINGDOM THE KINGDOM OF GLORY

GOD has ever had but one plan of redemption. That plan has embraced His entire family since the fall. It has been taught and illustrated in various ways at various times, but the plan has always remained the same, salvation by faith.

God established His original kingdom of glory, with its laws, government, and sinless subjects, for sinless conditions. Its universal law required obedience or death. Rom. 7:10; Gen. 2:16, 17. Free moral agency necessarily left the question of the entrance of sin dependent upon the loyalty or disloyalty of its subjects. God's grace was later revealed for the restoration of man from his fallen state. Eph. 1:3-11; Col. 1:20.

REASONS FOR REESTABLISHING THE EDENIC KINGDOM

Israel had been about two hundred years in Egyptian bondage. God had redeemed them and liberated them, that they might serve Him. Ex. 8:1. In seeking to establish Israel as a "holy nation," He restored to them a knowledge of the kingdoms of glory and grace.

ISRAEL CONSULTED

That it was not God's design to enforce His worship or service, or to compel any to enter His kingdom, is evident in that at every step in the proceedings of its establishment, the whole people were consulted. God did not in the slightest degree use any compulsion to secure their concurrence in making the covenant. Their act was purely voluntary. "And Moses . . . called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. 19:7, 8.

When the preliminary agreement had been made between God and the people, He might have been justified in proceeding at once to ratify the covenant according to the agreement; but He did not ratify it until all the people finally understood and concurred in every detail of His plan, so far as it pertained to that stage of the development of the kingdom. He gave them ample opportunity to exercise the right of choice before ratifying the covenant. He afterward styled Himself "the Lord the King of Israel." Isa. 44:6.

GOD PROCLAIMED THE LAW OF HIS KINGDOM

Since God was revealing the kingdom of glory to Israel, the first thing we should logically expect would be a manifestation of His majesty in the proclamation of His law. After consulting with the people, and securing their voluntary promise of obedience, He gave them notice that three days later, He would meet with them again. On the third day, He proclaimed the law of His kingdom amid scenes of grandeur such as had not been witnessed on earth since the Edenic kingdom was established by the mighty work of creation. Accompanied by ten thousand angels, He descended upon Mount

Sinai in awful majesty. Lightnings flashed from the clouds that veiled Him from view, like beams of glory from the divine throne. Mighty thunderings were heard, and the sin-cursed earth quaked greatly. "And it came to pass on the third day in the morning; that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19: 16-18. For the time, Mount Sinai was transformed into the throne of God. The sublime spectacle of God's descent suggests the majestic scenes of the mount of transfiguration, and the second coming of Christ in glorious triumph, when the kingdom lost by the first Adam shall be restored by the second Adam.

The law of the kingdom of God proclaimed to Israel as His standard of holiness, was the Ten Commandments. Ex. 20:1-17. It was the complete law of moral obligations in the kingdom of God. "And He added no more." Deut. 5:22. It was holy (Rom. 7:12), heavenly (Ex. 20:22), and perfect (Ps. 19:7).

THE OLD COVENANT RATIFIED

It was explained, before the old covenant was ratified, that there was no pardon provided for transgressors. Ex. 23:20, 21. But Israel, having come so recently from their long sojourn in the midst of heathenism, had little conception of the character of God's kingdom. God had given them a slight view of its awful grandeur, when they said, "Let not God speak with us, lest we die." Under such conditions of ignorance, God un-

dertook to develop them into a "holy nation," through whom He would make known His name in all the earth. Before He could get them to see their need of a Saviour, He must convince them that obedience since the fall is impossible through the provisions of the kingdom of glory alone. After He had three times consulted them, giving them the utmost freedom of choice as to voluntarily entering the old covenant compact, and every one, from least to greatest, had concurred in the agreement, He instructed Moses to ratify the covenant with blood, which was its seal of death to transgressors. "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24:8. The people having voluntarily entered that covenant relationship, the law of the Edenic kingdom was reestablished as the law of the kingdom with Israel. After the old covenant was ratified, the Lord called Moses up into the mount, and gave him a copy of the law spoken from Sinai, written in His own hand, in tables of stone. Verse 12.

ISRAEL'S APOSTASY

Israel now stood under the old covenant, related to the kingdom of glory as was Adam in Eden, except that Adam was perfect, and living under perfect conditions, while Israel was imperfect, and living under imperfect conditions. As Adam fell in Eden, so, before Moses had been in the mount with God forty days, Israel as a body fell to worshipping the golden calf. Ex. 32:1-6. In this act, they broke the covenant on their part; and like Adam, according to the demands of the law of the kingdom of glory, which had been reestablished with them, and under which they had agreed to live perfectly obedient lives, they forfeited their lives. According to the demands of the old covenant, the day of their trans-

gression was the day of their execution. God told Moses that according to their covenant, they must perish. But

ISRAEL WAS SAVED THROUGH THE NEW OR ABRAHAMIC COVENANT

"They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were brought to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant."

THE KINGDOM OF GRACE REVEALED TO ISRAEL

As the Lord had made provision, through the kingdom of grace, to meet the needs of Adam for pardon, which the Lord offered and Adam accepted on the day of his transgression, so Moses pleaded that through this same new covenant the kingdom of grace, previously revealed to Abraham, might that day be offered to Israel, as to Adam in Eden. Verses 11:35. The Lord granted this request; and the kingdom of grace, originally revealed on the day of Adam's fall, was again revealed to Israel on the day of their transgression at Sinai, as their only hope of life. Through its provisions, pardon was that day offered to all Israel. Verse 26.

THE KINGDOM OF GOD ON EXHIBITION

God had now completed the covenant agreement with Israel to place before the world "a kingdom of priests, and an holy nation." He could not do this until Israel could see and know God's grace as well as His glory.

In making the old covenant compact, God designed to demonstrate that sinful men could not obey the law except through the provisions of the kingdom of grace, which He also made known to Israel. Through its aid, a "holy nation" could be placed before the world. After God had spoken the law of holiness, Moses said, "God is come to prove you, and that His fear may be before your faces, that ye sin not." Ex. 20:20. The law of the kingdom of glory first established with Israel, dealt with sin. By that nation's becoming, through grace, a "holy nation," God was endeavoring to show to the world that sinful men could be changed into sinless subjects of the kingdom of glory. Other nations dealt with crimes and civil affairs. Their kings were men liable to err. Israel's King, Lawgiver, and Judge was the infallible God. "For the Lord is our Judge, the Lord is our Lawgiver, and the Lord is our King; He will save us." Isa. 33:22.

Afterward Israel, under the leadership of Caleb and Joshua, men of faith, entered the promised inheritance, and stood before the world as an object lesson of the triumphs of faith. Num. 14:21-34.

God did not abandon His kingdom, peopled with free subjects, because Satan had invaded the dominion in Eden. Neither did He abandon His attempt to make of Israel a "holy nation," with freedom of choice, because Satan had led them into apostasy. For forty years, Israel knew God's "breach of promise" to make them a holy nation, until the unbelieving murmurers were sifted out in the wilderness; then the promise was (Num. 14:34) partially accomplished in the day of Joshua, when a "holy nation" serving God represented His kingdom before the world for at least one generation. "And Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and which had known all the works of the Lord, that He had done for Israel." Joshua 24:31. They were then standing in

the promised inheritance, as was Adam after the introduction of the law of pardon through Christ, when the new covenant kingdom of grace was first revealed to them. The Israelites who went into the promised inheritance were children of faith. They went in under the leadership of Caleb and Joshua, who were men of triumphant faith. Numbers 14: The Sabbath, which was given to man in the beginning as a sign that the Creator of heaven and earth was the true God, was made known to Israel with the additional significance that Christ, the Creator, was now their Saviour and Sanctifier. Ezek. 20:12.

SATAN AT WORK

The wars against Israel were not ordinary national wars. They were Satan's attacks against the kingdom of God. God's methods of warfare were such as demanded the exercise of faith. Invisible angels, hornets, rams' horns, lamps and pitchers, were, upon various occasions, His warriors and implements of destruction. The sun stood still a whole day as an evidence that the Lord was the King who was directing the battles.

ISRAEL DEMANDED A KING

In the days of Samuel, the nation of Israel had so apostatized that they demanded a king like the nations had, instead of God. 1 Sam. 8:5. Saul was enthroned as king at their request. Samuel protested; but God informed him that the people, in choosing Saul, had rejected Him from being king of Israel. Verse 7. At the installation of Saul, Samuel said: "Ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your King. Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you." 1 Sam.

12:12, 13. Later, through David, God demonstrated that with a man of His own choosing at the head of the kingdom, as in the beginning, it was possible to administer the affairs of the nation of Israel for a time as a "holy nation."

YOKE OF BONDAGE

Since, through the kingdom of grace, pardon was granted, how was the old covenant an unbearable yoke of bondage?—Blindness in part had happened to Israel. The blind cannot see. So after Israel's later apostasy, they could not see in the innocent lamb slain for sinners "the Lamb of God, that taketh away the sin of the world." Israel in blindness trusted in the ritual law to restore righteousness, and the moral law to preserve righteousness. That was a misconception of the purpose of both laws. "The law was our schoolmaster to bring us unto Christ." Gal. 3:24. He alone could offer pardon, as He only had taken the place of the sinner under the death penalty. The sinner was taught, from Sinai as from Adam's fall, that there was no pardon available by works of law through either the old or the new covenant kingdom. Paul instructed Israel that if works of law could save from sin, then Christ had died in vain. Gal. 2:21.

The law was added because of transgression. It was not added because works of law could save. It was given to reveal sin, that the offense might abound, and to teach that there was salvation only in the voluntary substitution of Christ. It was therefore "added because of transgressions, till the Seed should come to whom the promise was made." That Seed was Christ. Gal. 3:19, 29. Every sacrificial lamb offered declared that the Seed would be seen on Calvary, when the death penalty for transgression would be voluntarily met in Christ. It was after blindness had perverted this teaching of the

new covenant kingdom of grace, as it was associated in symbolic offerings through the worldly sanctuary, that it became fleshly, a yoke of bondage, and a persecuting religion. Gal. 4:19-25. When Israel had so far apostatized as to prostitute God's plans to save men, into an inquisition of religious persecution, God said: "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman." "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Verses 30, 29.

A spiritual Christianity never legislates upon religious questions. A fleshly religion, a religion of works, persecutes. Cain persecuted Abel. Ishmael persecuted Isaac. When the true gospel teaching became perverted, by Israel's seeking righteousness by the works of the law instead of by the faith it taught, it left them in bondage. Human priests and blood of animals were powerless to remove sin. They could teach of a Saviour, but they could not save. The system as established was good, in that it taught the true standard of holiness in its law, and in shadow taught redemption through Christ. People were saved then, as now, through the gospel. "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:4. "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. "But He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away, and did not stir up all His wrath." Ps. 78:38. The gospel was then the same as now, and their forgiveness was as real as ours. The manna from heaven and the smitten rock symbolized Christ as the bread and water of life.

During the reign of David, the Lord declared that the throne of David, which was the throne of the Lord,

should be the throne of Christ, the promised Seed (Gal. 3:29), throughout eternal ages. Ps. 89:35-37. The law of the kingdom of David, which was the law of the Ten Commandments spoken from Sinai, unaltered, shall therefore be the law of the eternal kingdom of Christ. Verses 27-34.

Thereafter, "Solomon sat on the throne of the Lord as king instead of David his father." 1 Chron. 29:23. God still chose the kings, and passed the throne from one to another, until it became so corrupt as basely to misrepresent its king, and failed to present to the world a nation of holy people. In the days of Zedekiah, B. C. 590, the Lord permitted the Babylonians to deprive the kingdom of Israel of its king. Ezek. 12:8-13; Jer. 52:8-14. God then declared that the throne of the Babylonians should be three times overturned, after which Christ, whose the kingdom is by right, should take it as His own, and reign eternally. "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezek. 21:25-27.

The three overturnings have taken place. The first was from Babylon to Medo-Persia; the second, Medo-Persia to Grecia; the third, Grecia to Rome. When the Roman empire shall pass, with its divisions, the everlasting kingdom of Christ will come. Until that time, it will not again be established in this world. For any nation to undertake to establish the kingdom of Christ in this world by force will be for that nation to break with Christ, and become a persecuting power, as did Israel, in their blindness and apostasy, at His first advent. Human hands will not establish the kingdom of Christ. It is theirs to teach the gospel and appeal to

sinner. God will establish His kingdom without their aid when the set time has come. His own loving hand shall place the crown upon that sacred brow. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

CHAPTER XXII

THE NEW COVENANT KINGDOM OF GRACE RESTORES MEN TO THE KINGDOM OF GLORY

THE kingdom of grace was established to meet sinful conditions. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. As the throne of Great Britain bespeaks the kingdom of Great Britain, so "the throne of grace" is synonymous with "the kingdom of grace." This text clears the field of all question that the kingdom of grace was designed to provide mercy for needy, sinful men. When it has met that need, by providing righteousness for every one suing for pardon, its work will be finished, and its mission will end. 1 Cor. 15:24-28.

One of the most difficult lessons for humanity to learn is the way of entrance into the kingdom of God. Many share the experience of Nicodemus, who said, "How can a man be born when he is old?" "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again ["from above" margin], he cannot see the kingdom of God." "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3, 5.

GOD'S IMAGE RESTORED

In the beginning, the Lord created man in His own image, after His likeness, and made him a subject of His kingdom. Gen. 1:26, 27.

In 2 Cor. 4:4, we learn that this image of God is not merely the outward form, but it embraces the spiritual character as well. Christ in His spiritual life was the image of God, in which man was originally created. So it is written: "The light of the glorious gospel of Christ, who is the image of God, should shine unto them." "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:17, 18. Restored to the image of God, man becomes a spiritual worshiper of God, as he was in the beginning.

Christ, in whose image man was created, and to whose image he is to be restored by the Spirit of God, was filled with God's Spirit when He was here upon earth. John 3:34 says, "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." Paul adds: "In Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him." Col. 2:9, 10. When man has reached that completeness in Him, he will be filled with the same Spirit. "And of His fullness have all we received, and grace for grace." John 1:16. It will be given to man without measure, as it was to Him, and he will become a true spiritual worshiper of God. John 4:23, 24. When filled with the Spirit, as was Christ, man will delight to worship God in spirit and in truth. He will stand in the same relation to God as he did before the fall. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren." Rom. 8:29. As man experienced a transformation in his fall from the kingdom of God into the kingdom of darkness, so he experiences a transformation by the new birth from the kingdom of darkness back into the kingdom of God. "Strengthened by all might, according to His glorious

power, . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Col. 1:11, 13. In the fall, man lost the law of God out of his heart; but in his restoration, the law must be perfectly reestablished in his heart as it was in the beginning, and as it was in the heart of Christ.

THE NEW COVENANT REESTABLISHES THE LAW IN THE HEART

When Christ came to represent the Christian life under the new covenant, it is said of Him: "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart. I have preached righteousness in the great congregation: lo, I have not refrained My lips, O Lord, Thou knowest." Ps. 40:7-9. He came preaching new covenant righteousness as based upon the law established in the heart.

That this is the mission of the new covenant is most emphatically stated in Jer. 31:31-34: "Behold, the days come, saith the Lord, that I will make [ratify] a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they break, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Human language would be incapable of expressing with greater clearness the object of the new covenant. Sin is forgiven, and remembered no more, on the basis that God has, through the new covenant, written the law in the heart. This is individual experience. The prophet Ezekiel expresses it as follows:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezek. 36:25-27.

David and Jeremiah both declare that this new covenant made with Israel was not a temporary covenant for natural Israel, but it was the everlasting covenant between God and all His people. 2 Sam. 23:5; Jer. 32:38-40; 33:19-26. Christ, by that new covenant, became to Israel "the Lord our Righteousness." Jer. 23:6. And Isaiah, speaking to new covenant Israel, says, "Hearken unto Me, ye that know righteousness, the people in whose heart is My law." Isa. 51:7.

Our lesson from their experience is that unless we have the new birth,—the birth from above, the birth that comes through faith, and gives us a new spirit, a change of heart, and establishes in our hearts the law as proclaimed at Sinai, we cannot enter the kingdom of God.

ISRAEL'S FAILURE AND GOD'S REMEDY

In Hebrews 8 is explained where Israel failed in making the Sinaitic covenant. Commencing with verse 7, we read, "For if that first covenant had been faultless, then should no place have been sought for the second." Wherein was it faulty? "Now hath He obtained a more excellent ministry, by how much also He is the Mediator

of a better covenant, which was established upon better promises." Verse 6. The fault was in the promises of the people. In what respect were the promises that were made by the people faulty?—They, without a new birth, without faith in Christ to enable them to be obedient to a spiritual law, promised that they would render perfect obedience to the spiritual law of God's kingdom, and thus, as natural moralists, enter the kingdom. They needed a renewed heart. "O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!" Deut. 5:29.

In making the new covenant, the Lord did away with the faulty part of the promises. God's part was all right, and was fulfilled through the new covenant. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. In making the new covenant, He made the promises of obedience better. In place of their obedience depending upon their own works, as under the old covenant, He promised that through His divine power, He would implant the law within their hearts, take away their sins, and remember them against them no more, and make their obedience possible and delightful. The new covenant is better in its promises because through it their obedience depends upon God's promises, grace, and power, and not upon their own promises and works. They should have learned, by their old covenant experience, that they could not enter the kingdom by their own personal efforts and will power. It is here plainly stated that the Lord made the new covenant with Israel at the time He found fault with them for breaking the old covenant. Heb. 8:8, 9.

The Lord was not angry, but grieved (Heb. 3:17)

with Israel for failing in that promise; for He knew beforehand that they would fail, because they could not obey His law without the new birth. He made the old covenant with them for the purpose of enabling them to see that men could not enter the kingdom of glory without the new birth. Christ still confirmed the new covenant during one prophetic week,—seven years,—in the midst of which He ratified it, and caused all typical sacrifices to cease. Dan. 9:27. In the making of the new covenant with Israel, the whole system of dealing with sin in the work of atonement was fully revealed in the sanctuary service.

ACCEPTANCE OF THE NEW COVENANT VOLUNTARY

As men were left free to choose in becoming subjects of the kingdom with Israel, so entrance into the fullness of the new covenant kingdom is voluntary. It is a call to a faith which maintains that God does for one all that He has promised. Faith is an inward experience, not an outward form. It is manifested in voluntary obedience, not in compulsory, formal observance. Being an inward experience, it cannot be enforced.

A MINISTRATION OF THE SPIRIT

The new covenant was a ministration of the Spirit. "The letter killeth, but the Spirit giveth life." 2 Cor. 3:6. "For the bread of God is He which cometh down from heaven, and giveth life unto the world." John 6:33. Christ came not to condemn, but to save. John 3:16, 17. The old covenant required obedience from the heart, or death. The new covenant restored righteousness as a gift from God through faith; but the same condition is required. Christ as Mediator, having accepted the death penalty for all, ministered the Spirit, and established righteousness. "What shall we say then? That

the gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offense: and whosoever believeth on Him shall not be ashamed." Rom. 9:30-33. The death penalty is to be executed upon impenitents after the Judgment. 1 Cor. 6:1-3; John 8:15; Rom. 2:1-16; Acts 10:42; 17:31. For this reason, it is written, "Therefore judge nothing before the time, until the Lord come." 1 Cor. 4:5.

THE TWO COVENANTS ILLUSTRATED

In Gal. 4:22-26, Paul illustrates the old and the new covenant experiences by the two sons of Abraham: "Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." From Gen. 17:15-21; 18:1-14; 21:1-8, it is clear that the birth of Isaac was supernatural. The birth of Ishmael was natural. He was the son of a bondwoman. Isaac was a child of promise, a child of faith; and being a legitimate child, of supernatural birth, he was free-born. He represents those who, being born from above by the Spirit of God, are heirs of the kingdom. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. See Rom. 8:16, 17.

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LAW AND GRACE ASSOCIATES

Law and grace are twin stars of Bethlehem, teaching a knowledge of sin, and leading to Christ. They were twin born, at the time of God's establishment of His moral government. Law and grace are coördinate partners in the plan of redemption. Like justice and mercy, they are the moral centrifugal and centripetal forces that are necessary to a man's stable equilibrium, his spiritual poise, when he breaks with the kingdom of darkness in response to God's call to restoration into the kingdom of light. God cannot administer government without law, and He cannot restore rebels without grace. Neither can grace restore sinners except they be awakened by law to a knowledge of sin, and their need of a Saviour. Hence law and grace are indissoluble partners in the conversion of sinners. Ps. 19:7; Gal. 3:22-26.

GOD'S LAW REVEALED IN CHRIST

"Is the law then against the promises of God? God forbid." Gal. 3:21. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. In no other way can the law be established than through faith. Christ, as the representative of the kingdom of God, was Himself the law revealed in a life. Rom. 3:21. To follow Christ is to swear everlasting allegiance to the law of God's kingdom, by which He lived, and to walk in obedience, as He walked. 1 John 2:6. This is true faith. James 2:8-24. It is the only true basis of a supernatural birth.

Although the new covenant kingdom was established with Israel, it was not a national covenant. It was entered by individual faith; and all who entered it, from least to greatest, knew the Redeemer as a sin-pardoning Saviour. Heb. 8:10-12; Acts 15:14. Although both

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the old and the new covenant were made with Israel (Rom. 9:4), only the children of promise were counted as the seed. Verse 8. The gentiles were grafted in by faith. Rom. 11:11-29. Hence all Christians are counted as Israelites,—prevailers with God (Gen. 32:28),—and each will enter the heavenly city under the name of one of the twelve tribes. Rev. 21:12.

THE KINGDOM OF GOD EXHIBITED

When Christ came, the whole earth, enshrouded in darkness, was sitting in the shadow of death. Israel, designed as a “holy nation,” to enlighten the earth, was complacently holding before the world a lamp of empty forms, containing no oil of faith and love to produce light. John the Baptist announced Jesus as “the Lamb of God, which taketh away the sin of the world.” Said he, “Repent ye: for the kingdom of heaven is at hand.” Matt. 3:2. Christ, the true representative of the kingdoms of glory and grace, was placed on exhibition before the world.

“The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.” Matt. 4:16. It was daybreak to a world in darkness. Christ had come as High Priest of the kingdom of grace, that He might, through the reign of grace, reestablish men in the kingdom of glory. From first to last, the kingdom of God was His theme. With it He began His ministry. From the time of His baptism, “Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” Verse 17. He “came into Galilee, preaching the gospel of the kingdom of God.” Mark 1:14. After giving His first discourse at Nazareth, where He had been brought up, He said, “I must preach the kingdom of God to other cities also: for therefore am I sent.” Luke 4:43. When He called the twelve apostles to join Him in His work, “He sent them

to preach the kingdom of God." Luke 9:2. When later He called other seventy, He sent them out with instruction to say, "The kingdom of God is come nigh unto you." Luke 10:9.

During Christ's last interview before His ascension, He spoke of "things pertaining to the kingdom of God." Acts 1:3. His appeal to men was to seek "first the kingdom of God, and His righteousness" (Matt. 6:33), in preparation for the kingdom of glory. John 3:3. The last message that is to go to the world is a call to keep the commandments of God and the faith of Jesus. Rev. 14:12. It is called "the everlasting gospel." Verse 6. Christ calls this same last-day message "this gospel of the kingdom." Matt. 24:14. He adds that the whole world must hear it before the end can come.

A PRIESTHOOD KINGDOM

The kingdom of grace is a priesthood kingdom. "This Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected forever them that are sanctified." Heb. 10:12-14.

Christ holds forth to a doubting and unbelieving world, as to doubting Thomas, those pierced hands, and pointing to His wounded side, says, "Be not faithless, but believing." To the returning prodigal, He gives the royal robe of righteousness in exchange for a wasted life, and extends a welcome to the Father's house.

But "the kingdom of God within cometh not with observation" ("outward show," margin). Its membership is not the visible church roll, for "the kingdom of God is within you." Luke 17:20, 21. It is the "church of the first-born" above, whose names are "written in heaven." Heb. 12:23. "The kingdom of God is . . . *righteousness, and peace, and joy* in the Holy Ghost." Rom.

14:7. And *righteousness* is the law of God's kingdom implanted in the heart.

THE KINGDOM OF GLORY REËSTABLISHED THROUGH THE KINGDOM OF GRACE

The work of the kingdom of grace in the heart is like the development of the ear of corn from the seed. The seed is planted, and dies; and as the result of its death, a sprout appears, which develops first a blade, then an ear, then the full corn in the ear. So when Christ, the Seed, is planted in the heart, self dies, and a new life begins, which develops the fruit of the Spirit. That seed grows until one is transplanted from the kingdom of darkness into the kingdom of God's dear Son (Col. 1:13), to be prepared for translation into another kingdom—the eternal kingdom of glory; “for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Peter 1:10, 11).

“God spake in ancient times from Sinai. He spake from the midst of thunder. Lightning was there, lapping its forked, fiery tongue about the quaking mountain. The people saw the burning flashes, which seemed to set the rugged rocks on fire; and they heard the thunders, and the earthquake, which sounded in their ears like dreadful notes of anger, or as deep groans of anguish from an insulted Deity.

“The truth which came from Sinai was great and powerful, but not without its circumstances. The law *at the mountain's base* was the law in all its power. The law preached without the mountain, preached without the thunder, preached without the lightning, preached without the earthquake, was the law without its seal of power. At the foot of Sinai, all Israel bowed down in reverence, and promised submission.

“A law without pity, however terrible its circum-

stances, can never serve the purpose of reforming the world. . . . The great law of reform in the moral world is a law of sacrifices. . . . The gospel has a Lamb in it. The Lamb must be kept in the gospel. It is the Lamb which takes away the sin of the world. . . . The blood-sealed covenant, which gives safety to the sons and daughters of men, embraces the promise of submission and obedience to God. . . . The Mediator is Christ, who, by the covenant of His mediation, binds men to God in submission, and God to men in the promise of His grace. . . .

"The Lamb of God takes away the sin of the world. He does not destroy the law of God, so that nothing shall be sin, as some would seem to teach. No, He does no such thing as this. He takes away sin. . . . Sin is the transgression of the law. Every sin which a man has ever committed against God is imputed to the sinner, even if he ceases to repeat the same sins, until God forgives him. . . . He holds out no encouragements to the sinner for the forgiveness of his past sins, without a complete practical reformation.

"God justly makes it the duty of every sinner now, immediately, to obey His commands and honor His law, even if he should never be forgiven the past. He commands all men everywhere to repent. But it is impossible for a sinner to become practically subject to Christ, obeying Him from the heart, without touching the covenant and its bloody seal. . . . He may worry over his sins, and seek after a feeling, until he finds some dream of deceit or other, which he may take as an evidence of forgiveness, while yet by no means humble before God. He may shout or sing, and seem the happiest person in existence; but it will avail him nothing until he submits his heart to become a faithful, obedient servant of Christ." —*"Jesus in his Offices,"* by A. G. Comings, pages 348-360.

"Surely He hath borne our griefs, and carried our sor-

rows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:4, 5.

"My blest Redeemer and my Lord,
I read my duty in Thy word;
But in Thy life the law appears,
Drawn out in living characters."

When the reign of the kingdom of grace has restored righteousness in the hearts of all penitents, Christ ceases His priestly ministry, His second advent takes place, and then will the prayer of His waiting disciples be answered: "Thy kingdom come. Thy will be done on earth, as it is in heaven." "Then shall He sit upon the throne of His glory." Matt. 25:31.

Shall we not in faith surrender all, that we may be filled with all the fullness of His divine power for complete victory over sin? We shall then keep the commandments of God, and as heirs of His kingdom, enter through the gates into the new Jerusalem, the capital city of our King, there eternally to enjoy all the rights of His kingdom. Rev. 22:14.

"Just as I am! Thy love, I own,
Has broken every barrier down;
Now to be Thine, and Thine alone,
O Lamb of God, I come, I come."

PART VII

CONFLICTS IN THE KINGDOM

CHAPTER XXIII

WARFARE BETWEEN GOOD AND EVIL ANGELS

IN the beginning, God created "an innumerable company of angels." Heb. 12:22. They are real beings, part of the family of God. They were innocent; superior to man, yet, like man, subject to the government of God. Some fell, and later were cast out of heaven. Since the time of their casting out, they, with their leader, have sought the destruction of every member of the human family. They succeeded in involving our race in sin.

Is there hope for man, with hereditary tendencies to evil, while beings of a superior order are still tempting him to sin? God has given the comforting assurance that "where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:20, 21. "He will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

Of the relation of angels to those who are seeking salvation from sin, as that of ministers, or messengers: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

ANGELS VISIT ABRAHAM AND LOT

At a time of special peril to the cities of the plains of Jordan, two angels visited Abraham, to reveal to him the danger of his kinsman Lot. "And he lifted up his eyes and looked, and, lo, three men stood by him." Gen. 18:2. From the first verse, we may reasonably conclude that one of them was the Lord, God's "Angel of the Covenant." The eighth verse says, "And he," Abraham, "took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." After the two angels had gone, the Lord and Abraham remained conversing about the purpose of the visit. The other two journeyed on to Sodom. The nineteenth chapter opens with these words: "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them." These two persons who had communed with Abraham as men, are here said to be angels. They came to Sodom to assist Lot and his family in making a hasty departure from that doomed city, lest they should perish with the wicked. That night, evil angels stirred up a mob to mistreat them vilely. The two good angels withstood the attack; and at last, it became necessary for them to smite the mob with blindness. The next morning, they bore their message, and Lot took his departure. "Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Verses 24, 25. The Lord saved Lot from this great calamity through the ministry of angels.

ANGELS PROTECTED ELISHA AND SMOTE THE SYRIANS

On different occasions Elisha the prophet gave warning to the king of Israel, to protect him from the

Syrians. Satan and his angels were eager to silence Elisha's testimony; for he was a prophet of God, and was familiar with His plan to defeat the schemes of Satan through the ministry of good angels. When in jeopardy of the Syrians, Elisha's servant asked, "Alas, my master! how shall we do?" "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." Elisha knew that the angels were there, although they were not visible to the human eye. The prophet did not pray for the Lord to send an army of angels, but to open the eyes of the young man that he might see God's angels already surrounding them. He then prayed and the Syrians were smitten with blindness, and Elisha led them into the camp of the king of Israel.

In the days of Hezekiah, Satan again sought to overthrow the work and people of God. Sennacherib, king of Assyria, came with a huge host to war against Jerusalem. "And Hezekiah prayed before the Lord, . . . and it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand." 2 Kings 19:32-35. Such is the power of the angels sent to earth to minister to the children of God in their conflict with fallen angels.

GOOD ANGELS EXCEL THE FALLEN ANGELS IN STRENGTH

The psalmist David refers to the angels that "excel in strength." Ps. 103:20. And again he says, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

When Satan sought to overthrow Job and his possessions, the Lord asked him, "Hast thou considered My servant Job; that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for naught? Hast not Thou

made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:7-10.

Satan admitted that he found Job hedged in on every side, hence he could not destroy either him or his possessions. What was Job's character? "A perfect and an upright man, one that feareth God, and escheweth evil." That is just the kind of man the Lord has promised to surround with angels that are superior in strength to Satan and his angels. Satan acknowledged that the Lord had been true to His promise. That men might see how the children of God would fare but for the guardianship of good angels, when that hedge was withdrawn how soon all that was dear to Job was swept away! Job 1:6-22.

JOHN THOUGHT AN ANGEL THE DEITY

John, the beloved apostle, says: "I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Rev. 22:8, 9. This angel was so superior in power to man that John, on beholding him, thought he was the Lord of glory. The angel refused adoration, declaring that he was not Deity, but John's fellow-worshiper of God.

THE ANGELS AT WORK

When a view of the angels in their relation to God was opened before the prophet Isaiah, he said: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he

covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." Isa. 6:1-3. The prophet felt so insignificant in contrast with the power of these heavenly beings, and especially that of the King, the Lord of hosts, that he cried, "Woe is me! for I am undone." The Lord then commissioned an angel to bear to Isaiah the means of cleansing, thus teaching their ministry in the work of conversion.

EACH LOYAL SOUL HAS AN ACCOMPANYING ANGEL

All the power of these heavenly angels, supported by the power of God, is at the command of those who choose to walk with God. In Acts 5:19, 20, we have the record of an angel opening the prison doors and sending forth the apostles to continue their work of preaching the gospel. Later, Peter was imprisoned. "And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." Acts 12:7-11.

When Judas, led by Satan, for thirty pieces of silver, betrayed his Lord into the hands of a mob who were

seeking His life, Jesus said, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26:53. "As soon then as He had said unto them, I am He, they went backward, and fell to the ground." John 18:6. Then Jesus said, "Thou couldest have no power at all against Me, except it were given thee from above." John 19:11.

On the morning of the resurrection, it is said: "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." Matt. 28:2-4. This same power awaits every child of God in the conflict with Satan and his angels.

When Christ gave instruction with reference to His care for even the weakest of His children who are engaged in this conflict with Satan, He gave this comforting assurance: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." Matt. 18:10.

These Scriptures reveal the work of angels in their ministry for the unsaved. Jacob was cheered with the same revelation when he saw the ladder reaching from earth to heaven, with angels ascending and descending, and the Lord standing above it, directing their movements. See Gen. 28:10-15. There is more joy in heaven over one sinner that repents, than over ninety and nine just persons who need no repentance.

ANGELS GATHER AND WELCOME HOME THE SAVED

How joyous at last will be the day "when the Son of man shall come in His glory, and all the holy angels with

Him!" "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31. How gladly will all the angels come at last to share in the welcome home of the ones they have been instrumental in rescuing in their conflicts with Satan and his angels!

With the privilege of such companionship, and the assurance of final victory amid scenes of such transcendent glory, the weakest child of God is more than a match for all the fallen angels. The devils know there is a God. They believe and tremble at His power. With Christ enthroned within, with whom is all power in heaven and in earth, and surrounded by angels, we go forth to the conflict to meet a vanquished foe. Let us thank God and take courage.

CHAPTER XXIV

TEMPERANCE AND ITS REWARD

"Within our Christian land there dwells,
Enshrined by legal right,
A Moloch dark and strangely rude,
That casts a withering blight
Upon the manhood of our state,
And o'er its boyhood life,
The blue-eyed, honest, trusting kind,
The treasures home holds dear."

WHATSOEVER a man soweth, that shall he also reap." "Sow to yourselves in righteousness, reap in mercy." Seed, though small, bears a harvest. The \$2,693,947,672 paid out in one year in the United States for whiskey, rum, beer, wines, and tobacco, will, without doubt, reap a harvest of drunkards a hundred fold. Often the seed-sowing that yields this harvest is overlooked, because the seedtime and the harvest may be separated by a long lapse of time.

Of first importance in temperance reform is the home table. When we consider that almost the reverse of the Edenic provision for man's physical sustenance is to-day deemed essential, it is time to review the situation candidly. Flesh meats are thought to be the essentials, while cereals, fruits, and nuts, the original diet for man (see Gen. 1:29), are sparingly used.

Prevention is the only rule for the parent in respect to the destructive habits of childhood and youth. The parent who prevents his child from beginning intemperate habits does much toward paving the way for a successful and

permanent temperance reform. The use of tobacco and strong drink naturally follows the unnatural bill of fare. The use of spices and condiments, tea and coffee, create a desire for something stronger, and step by step the downward path is trodden. As the turning of a switch sends two trains, which leave the same station over the same track, the one over beautiful, fruitful tablelands, and the other down through miasmatic regions, so what seems to be a trivial deviation from the path of safety in the day of youth may end in ruin. It is highly important, therefore, that one start on the right track, and stick to it.

PROPER DIET

The following scientific statements are taken from a work entitled "Starving America," by Alfred W. McCann, one of the ablest food experts in America: "There never was a human body that did not contain sixteen substances. Evidently these substances are present as the result of no accident. They are: oxygen, nitrogen, hydrogen, carbon, chlorine, fluorine, iron, phosphorus, calcium, potassium, magnesium, manganese, sodium, sulphur, silica, iodine. The body gets these elements from its food.

"All food contains some of these building materials. Some food contains all of them, except in such instances where man ignorantly removes them. A single drop of blood contains many millions of corpuscles, far more than all the visible stars in the sky. If we remove one element of the necessary sixteen from the food, we introduce the beginning of disaster into the body.

"A handful of fertile earth, a handful of wheat, and the body of a man, each contains about sixteen elements. Our purpose will be to show the relationship of these elements to life.

"Oxygen is so necessary to life that we perish the moment it is taken from us. . . . The iron in the blood

uniting with the oxygen in the lungs carries its life-giving freight to the tissues, where it oxidizes or burns up the waste substances so dangerous to life. If the iron is not present in sufficient quantity to keep up the demands of the body, a large quantity of oxygen that ought to be inside the body doing its work will remain outside the body, ready and willing to work, but unable to get in.

"Meat is not wholly a godsend to the man who eats much of it, for the reason that it is deficient in the mineral salts which the body requires.

"The time has come when we must teach the child that if he wishes to live and grow strong and be useful, he must eat the foods God has made necessary for the growth of his body.

"Grains and fruits and vegetables have the power of picking up the various necessary minerals from mother earth, and forming them into the complex organic compounds ready for animal life to assimilate.

"The original grain of wheat contains, in organic form, all of the twelve mineral substances needed by the animal body. Chickens, guinea pigs, or monkeys fed on whole wheat bread will thrive; but fed on an exclusive white bread diet will die.

"Some chickens were fed with polished rice, and others with natural brown rice. As has been here set down, the birds fed on polished rice died, the others thrived." (The Chinese are a hardy race. Unpolished rice forms the principal part of their diet.)

"Too much meat, or too much nitrogenous food of any kind,—peas, beans, lentils, cheese, eggs, nuts,—requires the liver to produce a great quantity of bile in order to work them out of the system.

"Most people consume as much energy in getting rid of worthless food as they do in a hard day's work.

"Many of the races of the world scarcely ever eat meat."

See the robust Japanese, Greeks, Turks, Chinese, Rus-

sians, Norwegians, Spanish peasants, Swiss peasants, and Scotch.

"Let us have unbolted wheat meal containing all of the wheat, natural brown rice, old-fashioned oatmeal, unpearled barley, barley loaves of Biblical tradition, the maize loaves of history, and the wheaten loaves, the rice cakes, and the delicious oatcakes of centuries ago. Let us have wheat muffins of the whole wheat meal, and date cakes and fig cakes, and raisin and prune cakes.

"The lima bean and the navy bean and pea and lentil are like meat, rich in nitrogen, but with the mineral salts that meat lacks.

"By having lentils one day, peas the second day, and beans the third day, we vary the meals so as to get just what we need in right proportions. Of the cereals the oat is the richest in minerals, barley next, and wheat third, closely followed by rye, corn, and rice. Among vegetables, spinach is the richest in mineral matter, with cabbage, horse-radish, potatoes, and lettuce following close behind. Nuts are extremely rich in minerals. . . . The egg is rich in sodium, calcium, iron, phosphorus, and chlorine.

"All disease springs from pollution or impoverishment of the blood stream.

"Beriberi is simply an extreme state of mineral starvation."

THE TOBACCO HABIT

The evil results of the tobacco habit are emphasized by the Hon. George W. Stubbs, judge of the juvenile court, Indianapolis. He says:

"I have had before me more than six hundred boys who were users of cigarettes, most of whom had become cigarette fiends—that is to say, they had become addicted to the habit so long that it had mastered them; and I have found that in nearly every case where the offense

charged was of a grievous, criminal, or degrading and debasing nature, the defendant was a user of cigarettes. Never a week goes by, and sometimes scarcely a day passes, that boys are not brought before me who are cigarette fiends. I have taken the opinion of physicians, and have examined into the subject myself, until I have become convinced that the insidious poison of the cigarette is at the bottom of most of the trouble."

A noted physician says: "Tobacco has slain some of earth's noblest sons. General Grant, the great soldier-president of the United States, and the Emperor Frederick of Germany, both died before their time, of tobacco cancer. Nicotine is a paralyzer of every instrument or member of the body. It diminishes nerve force, produces dyspepsia, deposits a deadly soot in the lungs, destroys the voice, enfeebles the heart,—the pump of life,—causes blindness, destroys the finer senses of smell and taste, pollutes the breath, predisposes to disease, blunts the manners, lessens will power, and brings decay into every square inch of that noblest of earth's temples, the human body. This is the terrible indictment which science brings against tobacco. Its whole power is the power of death. It is a true 'Abaddon' or 'Apollyon.'"

Alexander Ritchie speaks plainly of the sin of tobacco smoking:

"What, oh, what are we coming to, when a death-dealing practice, which science teaches us destroys all the noblest powers of the human body, invades the church of the living God, and hitches to its chariot wheels not only church members by thousands, but (shame of all shames) the ministers of the Prince of life! To offer prayers to a pure and holy God with the breath laden with pollution and death is a mockery which will surely bring retribution from the offended Majesty of heaven.

"Men do not dare to walk into temples of mere stone and mortar with tobacco in their lips, because they have been educated to believe such buildings holy; and by their

abstinence from smoking in such places, they tacitly admit the unholy character of the tobacco habit. But *thrice holy* is the living human temple in which the Spirit of God dwells. What can be the measure of the insult offered to Him by the creature who impregnates every corner of his fleshly temple with the fumes of death? And we shudder to think of the fate which must await a preacher of the gospel of life who, by his own lustful indulgence, brings into the world a family of enervated, hysterical, insane, dwarfish, consumptive children, only to die an early death, simply through his own wicked practice of 'the sin of tobacco smoking.' "

"In the office, in the parlor,
On the sidewalk, on the streets,
In the faces of the passers,
In the eyes of those he meets,
In the vestibule, the station,
At the theater or ball,
E'en at funerals and weddings,
And at christenings and all.
Signs may threaten, men may warn him,
Babies cry, and women coax,
But he cares not one iota,
For he calmly smokes and smokes."

THE TOBACCO HABIT IS EXPENSIVE

The men and boys of the United States who smoke, burned up last year more than \$1,200,000,000, more than two-thirds of the great war tax first levied by the government in the form of liberty bonds.

The *Wall Street Journal* says that 100,000,000 cigarettes a day is the sales record of the British-American Tobacco Company. This means 36,500,000,000 a year. Every cigarette contains enough poison to kill two bullfrogs. If the tobacco company were using its products for the slaughter of frogs, the world might allow it to prosecute its business unchallenged; but it is using them to slaughter the world's boys.

The *Journal* says further that the company "is unable to fill its orders, notwithstanding its factories encircle the globe." The sales now are more than five times what they were ten years ago. If the next ten years witness the same phenomenal rate of increase, the coffin lid will have been nailed down for millions of unthinking boys. . . .

The *Washington Post* says that this same company received an order from the French government for 7,000,000,000 cigarettes, enough, if laid end to end, to encircle the globe almost eight times. And this in time of war! and when the government has to borrow millions of dollars!

The nation of men spend for tobacco eighty-five times as much as is spent for foreign missions.

Two ways are set before us. Matt. 7:13. One is an upward way, the other downward. One leads to the city of God, the other to destruction. Temperance leads upwards, and intemperance downward. "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25. "Add to your . . . knowledge temperance." 1 Peter 1:5, 6.

The principle of temperance was beautifully exemplified by General Harrison, when tempted to drink at a public dinner given in his honor when a candidate for the presidency of the United States. The general pledged his toast by drinking water. Another gentleman offered a toast, and said, "General, will you favor us by drinking a glass of wine?" The general, in a very gentlemanly way, begged to be excused. He was again urged to take a glass of wine. He arose from his seat and said: "Gentlemen, I have twice refused to partake of the wine cup. I had hoped that would be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve, when I started in life, that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at

college together. The other sixteen members of my class fill drunkards' graves—and all from the pernicious habit of wine drinking. I owe all my health, my happiness and prosperity, to that resolution. Would you urge me to break it now?" Sixteen lost by intemperance! And had they lived as General Harrison lived, the world would have felt their influence and been the better for their having lived.

AN EX-GOVERNOR'S TESTIMONY

J. Frank Hanley, ex-governor of Indiana, tells why he hates the liquor traffic:

"I have seen so much of the evils of the liquor traffic in the last few years, so much of its enormous waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartaches, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the liquor traffic. I hate its every phase. I hate it for its intolerance; I hate it for its arrogance; I hate it for its hypocrisy; I hate it for its false pretense; I hate it for its commercialism; I hate it for its greed and avarice; I hate it for its sordid love of gain at any price.

"I hate it for its domination in politics; I hate it for its influence in civic affairs; I hate it for its incessant efforts to debauch the suffrage of the country, for the cowards it makes of public men; I hate it for its utter disregard for law; I hate it for the load it straps to labor's back, for the palsied hands it gives to toil, for its wounds to genius, and for the tragedy of its might-have-been.

"I hate it for the human wrecks it has caused; I hate it for the almshouses it has peopled, for the prisons it fills, for the insanity it begets, for its countless graves in potters' fields.

"I hate it for the mental ruin it imposes on its victims,

for its spiritual blight, for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the malice it has planted in the hearts of men—for its poisons, for its bitterness—for the Dead Sea fruit with which it starves their souls. I hate it for the grief it causes womanhood,—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

“I hate it for its heartless cruelty to the aged, the infirm, and the helpless, for the shadow it throws upon the lives of children, for its monstrous injustice to blameless little ones.

“I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

“I hate it as Abraham Lincoln hated slavery. And as he sometimes saw, in prophetic vision, the end of slavery, and the coming of the time when the sun would shine and the rain should fall upon no slave in all the republic, so I sometimes seem to see the end of this unholy traffic—the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath ‘Old Glory’s stainless stars.’ ”

“Great Spirit of the eternal God,
Inspire our hearts to-day,
And for our weakness, give us strength
To drive this curse away.
Consume this crimson-handed power,
This Moloch that destroys,
And save to God and fatherland
Our hundred thousand boys.”

Let us work for the eradication of intemperance as our Father in heaven is working for the eradication of sin, not looking upon it with any degree of allowance; and some day the victory will be won.

CHAPTER XXV

MIRACLES TRUE AND FALSE

HAVING learned that God is the Creator of the universe and the Author of nature, it is natural that men should expect to trace through all of His operations in His revelation of His Almighty acts what they term miracles. Every planet in the heavenly galaxy, every blade of grass, every unfolding flower, every budding and fruiting tree, every creature in the animal kingdom, with man himself the climax of its marvelous manifestations, is a constant testimony of miraculous power unceasingly operating in the realm of the natural world.

Man by observing the animal creation below him sees in it an inability to perform acts of knowledge and power equal to his own. But being himself the workmanship of an almighty Creator, it is but natural that he should recognize in God a Being whose every act is a supernatural manifestation of wisdom and power.

If in giving His word of divine revelation to man in which He reveals His rightful claim upon his worship, He manifested no power superior to that possessed by man, the authenticity of such a revelation would at once be questioned. Man would expect that a revelation of a system of religion which came from God would be accompanied by miraculous manifestations in keeping with His character.

So generally is it recognized that a system of religion, to be genuine, must be attended by miracles that every impostor who has arisen and undertaken to delude the world into following his religious system, from the days

of Elymas the sorcerer, has undertaken to associate evidence of miracles with his religious scheme. All heathen systems from the days of the Athenians, who worshiped an image supposed to have fallen down from Jupiter, backward to the first apostate system, were founded upon or supported by supposed miracles.

In giving a divine revelation to man, it was therefore necessary that God should manifest Himself in miracles in connection with that revelation and the religious system it proclaimed. It must also present miracles of such a character as to make it possible to distinguish them from the jugglery of magicians of false systems.

In no other way could the Lord be recognized as the only true God and His religious system the only system of true worship.

Thus from the very beginning of the writing of the Bible in the days of Moses, God's religious system was arrayed against that of Egypt, and both systems were supported by miracles. Exodus, chapters 7-12.

God's first plague upon Egypt was a miracle by which He destroyed the serpents, which in the Egyptian system were objects of worship.

The second was directed against the river Nile, which was adored as an object of worship. Its refreshing waters, which they had regarded as sacred and life giving, were turned to blood, and its fish, which were also regarded as deities, were turned to putrefaction.

The third caused all their sacred waters to send forth multitudes of frogs to infest their whole land and become an annoyance, and caused the people to detest the conduct of their gods.

The fourth brought lice in such abundance throughout the land as to prohibit all Egyptians from worshiping their gods. In Egypt at that time, says Gleig, "No one could approach the altars of Egypt upon whom so impure an insect harbored." During this plague no act of Egyptian worship could be performed. It was this

that caused their magicians to cry out, "This is the finger of God."

The fifth was designed to undermine the trust of the Egyptians in Beelzebub, or the Fly-god. He was worshipped as the protector against swarms of flies. This miracle of swarms of flies gave evidence of his inability to protect the people as they had believed him able to do, and it revealed the God of the Hebrews as the only God in whose protection men may safely trust.

The sixth was directed against their debasing system of brute worship. By it their sacred bull, ram, heifer, goat, and many other sacred animals were destroyed. In this act was revealed the power of the living God in contrast to the impotence of their now dead brute deities.

The seventh was directed against the custom of offering human sacrifices to propitiate the wrath of Typhon, the evil principle. Their ashes were taken up and strewn to the winds by the officiating priests in order that evil might be averted wherever a particle of the ashes fell. Moses took a handful of ashes from the furnace and threw them into the air according to their custom, and they became boils and blains upon all the people of the land. Since neither king nor priest escaped while Moses and Aaron stood in their midst protected, the supremacy of the God of the Hebrews was again vindicated.

The eighth and tenth, like the two directed against the worship of the river Nile, were directed against the worship of Isis and Osiris. These two idols, next to the river Nile, were the supreme objects of Egyptian worship. They originally represented the sun and the moon, and were supposed to control light and darkness, and the elements of nature. So great was the destruction by hail and so unusual the lightnings and the thunder that Pharaoh cried out, "It is enough. Intreat the Lord that there be no more mighty thunderings, and hail."

The ninth was directed against Serapis, whose office was to protect the land of Egypt from locusts. At the

word of Moses their land was filled with locusts, and their houses from least to greatest throughout all the land were invaded by the pest. Only upon the entreaty of Moses could they be removed. Again the true God gave the people of Egypt an evidence of His power over their god in whom they trusted for deliverance from locusts.

Then followed the tenth, in which the gods of Isis and Osiris were again assailed by three days of darkness that could be felt spreading over all their land, so that they saw not one another for three days. Thus the true God summoned nature, in which they trusted, to witness to Him as the only true and living God.

The eleventh and last of the series was an exhibition of divine judgment upon the Egyptian nation for their mistreatment of the Israelites who had so long served as bondmen among them. They had slain their offspring at birth as the last high-handed outrage upon them, and God now, as an example of infinite justice, recompensed their evil course upon their own heads in righteous retribution.

That night the angel of death passed through every home, and from the lowliest cot to the kingly palace, the first-born in every house was slain. From every family in Egypt there arose such a wail of sorrow and defeat as their nation had never before witnessed, and God had given ample evidence both to Egypt and Israel to teach them that He was not only a God of power but of justice. Though He bears long with insult and abuse of His people, the day of retribution awaits all injustice.

By these miraculous exhibitions of divine justice the Lord says, When Pharaoh shall say, "Shew a miracle" (Ex. 7:9), "against all the gods of Egypt I will execute judgment: I am the Lord." Ex. 12:12. Reviewing these miracles, in which the power of all the gods of Egypt was challenged and ignominiously defeated, Jethro, Moses' father-in-law, said: "Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly

He was above them." Ex. 18:11. Thus the true God was unquestionably vindicated.

THE SUN STOOD STILL

Through the miracles performed in the deliverance of Israel in Egypt, God had educated Israel to believe in miracles. The miracles in Egypt formed the basis of His last mighty appeal to the unbelieving who died in the wilderness to accept the new covenant relation through faith, and enter the promised inheritance. Num. 14:21-24.

It is not strange, therefore, that Joshua should through faith command the sun to stand still in an hour of crisis in a great battle, until victory should be gained.

JONAH SAVED BY A WHALE

The incident of Jonah having been swallowed by a great fish as recorded in the book of Jonah, is designed to teach a very practical lesson of God's direct interest in, and supervision of, each individual and city over which He still rules. He performed this wonderful miracle for the encouragement of the missionary through whom He was endeavoring to save a wicked city from immediate destruction. God's plan was effectual, and the city was spared its doom for a long period.

The record says: "The Lord had prepared a great fish to swallow up Jonah." Jonah 1:17.

"There remains therefore," Professor Townsend maintains, in the light of the highest criticism, "only one logical conclusion, which is this:

"The infinite and eternal Author of life must have interposed, or the earth as we see it never would have been, or having been, would have remained forever desolate; there would have been no first oak to cast upon the earth its shadow, and no first man to walk its surface. But if God could interpose, then the earth could bring

forth grass, and herb yielding seed after its kind, and every tree after its kind, the fish and the bird after their kind, and lastly man after his kind.

“Hence it follows that the destructive critic, who decided a moment ago to abandon Christianity because its logic required him to believe in miracles, must not only abandon Christianity, but, to be consistent, must abandon himself, that is, must deny his own existence, for the origin of the human race requires supernatural interposition as much as did the preservation of Jonah in the stomach of the sea-monster. But the moment such interposition is admitted, that moment riddles are solved and all Bible miracles accounted for.

“By such interpositions Israel could pass unharmed through the midst of the sea; Daniel could remain for a night in safety among the lions; Shadrach, Meshach, and Abednego could walk unhurt “in the midst of the burning, fiery furnace,” and Jonah could remain unharmed for three, or, for that matter, for thirty days in the stomach of a sea-monster.

“We may condense this part of the argument into two sentences: If God could create Adam, he could save Jonah. He did create Adam; therefore he could save Jonah.

“This, then, is the evangelical confession of faith: We believe the Bible narratives and miracles because on scientific grounds they are possible; because they are supported by circumstantial, monumental, and other indisputable proofs, and because there were purposes of sufficient magnitude to justify divine interposition.”—*From Article entitled “Proving Jonah and the Whale,” Literary Digest*, Sept. 27, 1913.

Christ confirms this record of Jonah in the following words: “But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in

the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Matt. 12:39, 40. Not only does the Master confirm the record of Jonah, but He bases upon it a prophecy of His own experience when the grave should claim Him as its victim. Either we must reject the words of Christ, or accept these miracles as recorded in the Word of God.

TURNING WATER INTO WINE

Since Christ, as Creator, could by His word create a grape-vine, and cause it to produce grapes which upon being pressed would yield wine, it is not difficult to comprehend how the same creative word could change water into wine, as recorded in the second chapter of John. This was the beginning of the many miracles which Christ performed while on the earth.

It is likewise conclusive that the same word that in the beginning could create man from the dust of the ground, can restore the withered hand, rebuke the fever, restore the palsied limb, or raise the dead. Christ's life on earth from conception to ascension was a continuous manifestation of miraculous power.

THE "PENTECOSTAL" AND OTHER MOVEMENTS

Under the above heading the editor of the *Overcomer*, January, 1910, gives the following illustration of the counterfeit:

"In confirmation of our statement that evil spirits can, and do, find entry to the bodies or minds of true children of God, and that the door has been peculiarly opened to them through the medium of 'Tongues,' we give the following extract:

"'It still remains a burning question as to whether the speaking in tongues that we know to-day is Scriptural or not. In my opinion we have sinned in that we have

neglected the simple command of the Lord, to "try the spirits, whether they are of God." . . . The Lord led me in Baak and other places, into contact with the "Spirits" which are manifested in the so-called "Tongue-movement." . . . And now that I have come into contact with the spirits I must say a word of warning against this demoniacal power which has gained an influence over so many of the children of God. To this end I will give a short account of my experience among them.

"This year we had our tent in A—— Our brother —— (the leader in A——) had been present at the Tongues Conference in England and Amsterdam, and later on in Mulheim and Ruhr. He himself did not speak with Tongues, but he was in favor of the movement. Many of the members of the *gemeinschaft* (community) in which this brother is minister, received the gift of Tongues by *laying on of hands of brethren* who took part in the conference at Mulheim. Different things that he observed made him doubtful, and eventually skeptical in the matter. He resolved to investigate, that is to "try the spirits," and came to the conclusion that it was with *demons* that they had to reckon. During this trying of the spirits, which as far as I can judge was Scriptural, among much else, the following occurred: One spirit announced through a child of God in Tongues, "Cursed be Jesus Christ." Another brother who spoke in Tongues, and whose spirit was tried, said "Worship me." The spirit in this man demanded direct worship, which the Holy Spirit does not do. (John 16:14, 15.)

"In the early part of September I came into personal contact with one of the spirits. . . . A sister who had received the gift of Tongues by the laying on of hands at the conference at Mulheim, when it had been proved that the spirit by which she spoke was a demon, wished to be set free. For several hours we prayed with, and for her. The spirit which had *previously spoken of Golgotha and*

the Blood, of glory and of revival, now began to abuse us in Tongues in the most fearful manner. When we commanded him to depart in the name of Jesus, he told us simply we need take no further trouble, he did not intend to go, we had better depart. Then the spirit began threatening the sister in Tongues.

“He was furious with her that she had betrayed him, and he threatened to destroy her. The more we prayed the more he raged, and cursed, and swore and threatened us. I am not at all an emotional man, but I had the impression that the room was full of demons. The spirit flung the sister about the room, tore and bit her body in a fearful way. . . . We ourselves heard the spirit cursing and swearing in Tongues. The words used were so awful that I cannot write them down. I understood a good deal without the sister’s interpretation, for at times the spirit spoke in Latin, Italian, and sometimes French. Unfortunately I could only understand fragments without interpretation, as the spirit spoke very rapidly. It is awful to think that these demons, raging, swearing, and threatening to murder us, up to this time had spoken to the children of God of *Golgotha and revivals*, and other spiritual matters, and had been believed. What is to become of the people of God if they believe such demons?

“These speakers with Tongues act in the same way as spiritualists and their mediums. . . .”

PROVE THE SPIRITS

The following extracts are from an article under the above heading which appeared in the *Overcomer* of June, 1910. The questions are outlined by Mr. Evan Roberts, the leader of the remarkable revival movement in Wales, in order that Christian workers might be set praying and seeking light so that they might know the workings of God and the counterfeit workings of the enemy.

The following are some of the questions and answers:

"Do you think it possible for a Christian to be deceived? even when true and faithful?"

"Yes. The believer can be deceived through lack of knowledge. Ignorance opens the way for evil spirits to work. They can counterfeit the workings of God to the soul, so that he believes that the 'light' which comes to him is from God. As he accepts any false light from deceiving spirits, he is deceived."

"Do you think it possible for a soul to surrender itself to evil spirits believing it to be surrendering to the Holy Spirit?"

"Yes. The believer having believed the lie, now yields himself up to the 'light' he thinks has come from God. The evil spirit thus gains possession upon the ground of the lie. The more whole-hearted the devotion the deeper the surrender, and hence the deeper the deception. This is how I was deceived. I was whole-hearted for God, obedient to the light God had given; knew the Lord as my Saviour and sanctifier, but evil spirits deceived me. They came to me with what looked like some new truth from God which had the apparent support of Scripture; and was something I thought would make me more useful in God's service. I longed to have God's highest and best, and the deceiving spirits worked upon that. I believed their lies, and was deceived. I believed that the experience they gave me was from God; sometimes I had misgivings which brought unrest, but the deceiving spirits were careful to tell me that 'unbelief' came from Satan, and fearing to 'disobey God' I continued in my bondage. They would not allow me to question the experience I had received, and this was one subtle way they kept me deceived."

"Do you know of any doctrines of demons? Enumerate the ones you know of."

"Yes. 'Doctrines of demons' may be under the guise of Holiness and sanctification, and so subtle are these

demons in their deceptive teaching, that it is only the man of deep experience who can detect them; for they will float a ton of truth to launch one lie, and carefully keep the lie covered until they gain possession."

The times are perilous. The last days have been reached. Deceptions abound. The Bible says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

False manifestations are evidence of true manifestations. There is to be a genuine outpouring of the Holy Spirit in the latter days more powerful than Pentecost in apostolic times. Joel 2:1, 23-32. The last days of this prophecy include the last day of human history. It began to be fulfilled moderately in apostolic days. It will reach its climax in the very last days. Joel 2:23. Satan runs ahead doing great things with the counterfeit, but the Lord follows in due time doing great things through the genuine outpouring of the Holy Spirit. Joel 2:20, 21.

Commenting on the gospel commission, and its accompanying power, H. L. Hastings says:

"Better 'all authority,' as in the A. R. V. The word is not *dunamis*, power, but authority (*exousia*), including ability, place, rulership, right to exercise power. The word *dunamis* is used in Acts 1:8. 'All power is given unto me.' Did you ever think how much power there is on earth? There is the power of the wind. Do you know of anybody who can control that? There is the power of the waves. Do you know of anybody who can master them? There are the powers of nature,—the heaving of the tides; the swelling of the seeds in the earth; the mighty upspringing that clothes the field with grass. There is the power of the clouds. There is the power of heat, in which the strongest iron that ever was forged will melt. There is the power that pours down floods from on high. . . . Think of the millions of glowing orbs that flame through the skies. Think of this world

rolling in its mighty orbit. Think of the sun sweeping on its eternal pathway. Think of the power that moves these things. Some people do not understand how the sun could be made to stand still. Well, if you will tell me what keeps it going, I will tell you how it was made to stand still. All power in the universe. . . . All power over men; all power over devils; all power over everything. 'All power.' You have no power over the winds, but He could speak to the winds, and they obeyed Him. You have no power over the waves, but He could say, 'Peace, be still,' and there was a great calm. You have no power over 'all manner of diseases,' but He spoke to the sick, and healed them. You have no power over evil spirits, but He cast out devils, with His word. You have no power over the dead, but He called them from the silence of the tomb, and bade them live."

Such is the power of the Word of God, that it speaks to hearts to-day with transforming power, and they are changed from a state of hopeless, helpless despair into the character and hope represented in the life of Christ. Its miracles of divine grace are abundant. We have not passed the age of miracles. Every man who ever tested the call of Christ to a transformed life as revealed in the Word by the touch of faith is a witness to its efficacy and power. And the word of His power ever has been, now is, and ever will be a miracle-working power.

PART VIII

SIGNS OF THE END OF THE CONFLICT

CHAPTER XXVI

CHRIST'S PROPHECY OF HIS SECOND ADVENT

IN His attempts to make plain to the children of men His purpose, God has left nothing undone that could be done. He has multiplied visions, and used similitudes by the ministry of the prophets. He spoke His law in the hearing of the people. He sent His Son to live and die for the race. He wrought miracles. He ministered to the poor and the unfortunate. He gave His Spirit in pentecostal power, and He has given signs by which man might know that His everlasting kingdom of glory is soon to be restored to this earth. He says: "What more could have been done to My vineyard, that I have not done in it?" If men were as desirous of being enlightened and saved as God is to save them, none would be lost.

THE DESTRUCTION OF JERUSALEM

This is further illustrated in Christ's prophecies of the destruction of Jerusalem and of the end of the world.

"And Jesus went out, and departed from the temple: and His disciples came to Him for to show Him the building of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall

not be thrown down." Matt. 24:1, 2. After hearing this startling utterance the disciples desired to know more of the time when that calamity should come upon Jerusalem. They therefore raised the following questions: "And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Verse 3. They associated the destruction of Jerusalem with the second advent of Christ, as in Acts 1:5, 6 they associated the restoration of the kingdom with the promise of the outpouring of the Spirit upon the day of Pentecost. Christ plainly answers their questions. He informs them of the destruction of Jerusalem in verses 15-20: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand): then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! but pray ye that your flight be not in the winter, neither on the Sabbath day."

Luke speaks of the same event thus: "And when He was come near, He beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:41-44. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which

are in Judea flee to the mountains; and let not them which are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." Luke 21:20-22. In A. D. 70 the Roman army surrounded the city as a sign that its destruction was about to be accomplished. It then fell back, and gave opportunity for those who believed the Master's words to make their escape. With what interest must those who believed have watched the movements of the Roman army!

"Cestius, the Roman commander in the East, 'removed with his whole army' from Cæsarea 'and marched to Antipatris.' Next he came to Aphek, which he captured; and next to Lydda, which, being deserted, he burnt. And so he 'marched forward; and ascending by Bethoron, he pitched his camp at a certain place called Gabao, fifty furlongs (seven and a half miles) distant from Jerusalem.'

"Next Cestius 'took his whole army along with him, and put the Jews to flight, and pursued them to Jerusalem. He thus pitched his camp upon the elevation called Scopus (or water tower); which was distant seven furlongs from the city.' Then 'on the fourth day' 'he put his army in array,' and brought it into the suburbs, or outer city. The people 'retired from the temple.' Cestius burnt the suburbs, or new city, and passed on, and 'came into the upper city, and pitched his camp over against the royal palace.' And now the real city was encompassed, and the siege was begun. But after besieging the place five days, when the Jews were fearing the place would be taken immediately, when a faction had actually started to open the gates from the inside, 'and to admit Cestius as their benefactor,' and when 'had he but continued the siege a little longer, he had certainly taken the city, . . . that very day,' Cestius, 'despairing of any expectation of taking it,' and 'without having received any disgrace,' *'retired from the city without any reason in the world.'* And then 'many of the most

eminent of the Jews swam away from the city, as from a ship when it was going to sink.'” Later, under Titus, the terrible siege of Jerusalem utterly destroyed the city, A. D. 70.

SIGNS IN THE HEAVENS

Sun and Moon

With the sign, the Roman army surrounding the city, that had been given to mark the near approach of the destruction of Jerusalem so marvelously fulfilled, we are prepared to enter with confidence upon the study of the signs in the sun, moon and stars, which the Master at the same time enumerated as signs of the coming kingdom of glory.

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

“Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it (Christ's coming) is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away.” Matt. 24:29-35. “The sun shall be darkened in his going forth.” “I will cause the sun to go down at noon, and I will darken the earth in the clear day.”

All these specifications must be fulfilled in the one event of darkening, that fulfills the predictions made by the Lord, as a sign of the end of the world, and the setting up of the kingdom of glory. The following historical facts are sufficient to show that such a darkening did occur on May 19, 1780, fulfilling every specification here set forth.

HISTORY CORROBORATES THE PREDICTIONS OF PROPHECY

The *Boston Gazette*, of May 22, 1780, says: "The printers acknowledge their incapacity of describing the phenomenon which appeared in that town on Friday last. It grew darker and darker till nearly one o'clock, when it became so dark that the inhabitants were obliged to quit their business, and *they had to dine by the light of the candle. . . . Such a phenomenon was never before seen here by the oldest person living.*"

Josiah Litch, in his "Prophetic Expositor," describes it as follows:

"I refer to the dark day of A. D. 1780, May 19. That day was a day of supernatural darkness. *It was not an eclipse of the sun, for the moon was nearly at its full; it was not owing to a thickness of the atmosphere, for the stars were seen. The darkness began about 9 A. M. ("in his going forth") and continued through the day. Such was the darkness that work was suspended in the field and shop; beasts and fowls retired to their rest, and houses were illuminated at dinner time. . . . The sun was supernaturally darkened.*"

Robert Sears' "Guide to Knowledge," New York, 1844, has the following: "On the nineteenth of May, 1780, *an uncommon darkness* took place all over New England, and extended to Canada. It continued about fourteen hours, or *from ten o'clock in the morning till midnight. . . . The causes of these phenomena are unknown. They certainly were not the result of eclipses.*"

Milo Bostwick, writing from Camden, New Jersey, March 3, 1848, says: "The nineteenth of May, in the year 1780, I well remember; I was then in my sixteenth year. The morning was clear ('I will darken the earth in the clear day') and pleasant, but somewhere about eight o'clock my father came into the house and said there was an *uncommon appearance in the sun*. *There were not any clouds*, but the air was thick, having a smoky appearance, and the sun shone with a pale and yellowish hue, but kept growing darker and darker until it was hid from sight. *At noon we lit a candle*, but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, but *the moon, which was at its full, had the appearance of blood*."

President Dwight says: "The nineteenth of May, 1780, was a *remarkably dark day*. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the *general opinion* that the day of judgment was at hand. The legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."—*Connecticut Historical Collections*.

The sun was darkened and the moon became as blood May 19, 1780, fulfilling accurately every specification of prophecy that such events would occur as signs of the second advent of Christ.

SIGNS IN THE STARS

Following this the prophecy says "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Not as ripe fruit that falls straight down from the tree, but

as unripe fruit that is forced from the tree by a mighty wind. In Nov. 13, 1833, this prediction was fulfilled.

The following is taken from "Burrit's Geography of the Heavens," pages 157, 158: "But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of the thirteenth of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable part of the earth's surface. The first appearance was that of fire-works of the most imposing grandeur, covering the entire vault of heaven with myriads of fire balls resembling sky-rockets. The coruscations were bright, gleaming, and incessant, and they fell as thick as the flakes in the early snows of December.

"To the splendors of this celestial exhibition the most brilliant sky-rockets and fire-works of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.'"

The celebrated astronomer and meteorologist, Professor Olmstead, of Yale College, says: "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been since the creation of the world, or at least within the annals covered by the pages of history.

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the East to the Pacific on the West; and from the Northern coast of South America to undefined regions among the British Possessions on the North, the exhibition was visible, and everywhere

presented nearly the same appearance. This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids."

Samuel Kinns, Ph. D., F. R. A. S., says: "By far the most splendid display on record, surpassing in grandeur the most imposing artificial fire-works, was on the thirteenth of November, 1833. An incessant display of dazzlingly brilliant luminosities was kept up in the heavens for several hours. Some of them were of considerable magnitude and peculiar form. One, of a large size, remained for some time stationary in the zenith over the Falls of Niagara, emitting streams of light. The wild dash of the waters as contrasted with the fiery uproar above them, formed a scene of unequalled sublimity. In many districts the people were terror-struck, even the more enlightened were filled with awe."

THE GREAT EARTHQUAKE

John, upon the Isle of Patmos, viewed the same scene, and he gives the following graphic description of what he saw: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake. . . . And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of His wrath is come, and who shall be able to stand?" Rev. 6:12-17.

The earthquake in which the town of Lisbon, Portugal, was destroyed, shook a large part of the earth. Over fifty thousand people were destroyed. History has ever since spoken of it as "The Great Earthquake." Sears speaks of it as follows:

"The great earthquake of Nov. 1, 1755, extended over a tract of at least 4,000,000 square miles. Its effects were even extended to the waters, in many places where the shocks were not perceptible. It pervaded the greater portions of the continents of Europe, Africa, and America; but its extreme violence was exercised on the southwestern part of the former. . . . Soon after the shock, which happened near high water, the tide rose in an instant forty feet, and at the castle of Belem, which defends the entrance of the harbor, fifty feet higher than it had ever been known. Had it not subsided as suddenly, the whole city would have been submerged. A large new quay sank to an unfathomable depth with several hundreds of persons, not one of the bodies of whom was afterward found." "So powerful was the concussion, that it overthrew every church and convent in the city, together with the Royal Palace, and the magnificent Opera House adjoining it; in short, not any building of consequence escaped. About one-fourth of the dwelling houses were thrown down; and at a moderate computation, thirty thousand individuals perished."—*Wonders of the World*, page 50. On page 200 we read: "The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran hither and thither, delirious with fear and astonishment, beating their faces and breasts, crying 'Misericordia;' the world is at an end."

Sir Charles Lyell describes the scene of this earthquake at length. From this account the following is quoted:

"In no part of the volcanic region of southern Europe has so tremendous an earthquake occurred in modern

times as that which began on the first of November, 1755, at Lisbon."—*Library of Choice Literature*.

Other earthquakes had been very severe in their own localities but none had been so general and dreadful as this. This, therefore, was "the great earthquake" that was to mark the opening of the sixth seal.

THE IMPORT OF THESE SIGNS

Luke records the words of Christ which sum up the import of these signs as follows:

"And there shall be signs in the sun, and in the moon and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. *And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.* And He spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled." Luke 21:25-33.

These signs are given for the purpose of teaching the last generation that the day of their redemption, which shall be ushered in by the second coming of Christ, is at hand.

The present generation stands facing the end of the world, and the establishment of the kingdom of glory, with these signs testifying that it shall see the fulfillment of all that has been indicated by these signs, as surely as the Jews in the time of Christ saw the destruc-

tion of Jerusalem, as indicated by the sign of the Roman army surrounding that city.

As representatives of the generation who heard the beginning of Noāh's warning of the coming flood, did not pass away until the flood came, and representatives of the generation of Israel who left Egyptian bondage, lived to enter the promised inheritance in the land of Canaan, so representatives of those who heard the beginning of the warning message based upon these and many other signs, shall not pass away until the second advent of Christ takes place.

Fearful was the fate of those Jews who did not prepare for flight, according to the instruction of Christ, at the destruction of Jerusalem. More dreadful will be the result of a failure to prepare to meet the coming of the King of Glory, of which these signs in heaven and earth give warning. That event will as surely come before this generation shall pass, as did the destruction of Jerusalem in the generation to which the sign of the Roman army gave warning, or the deluge upon those who rejected the warning message in the days of Noah. Matt. 24:1-3, 37.

"Heaven and earth shall pass away: but My word shall not pass away."

CHAPTER XXVII

INCREASED LIGHT IN THE TIME OF THE END

WE are living in an age of remarkable progress. On every hand there are evidences of the marvelous advance in art, science, agriculture, mining, manufacture, and in that agent which brought them all together—transportation.

“MANY SHALL RUN TO AND FRO”

One can scarcely look upon the world of life and activity about him to-day, without being profoundly impressed by the words of Dan. 12:4: “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” In verse 6 the question is raised, How long till this time of the end? Verse 7 replies: Until “a time, times, and an half,” and verse 9 concludes with: And “go thy way, Daniel: for the words are closed up and sealed till the time of the end.” In Chapter 11, verses 33, 34, this application is made again, and the overthrow of the Papacy is declared to mark the coming of the time of the end. This period is not the actual end of time, but a brief space preceding that event, preparatory to the coming of the end.

But apart from the marvels of inventive and constructive genius, science and discovery, upon which volumes might be written, yet which are known more or less by all, the most important theme of the prophecy is the unsealing of the book of Daniel, which has been sealed until the

time of the end. This would result in a great increase in Bible knowledge.

A CENTURY OF BIBLE STUDY

After 1798, when the time of the end was reached, we see a marked advance in Bible study. History presents no parallel to the increase in the circulation of the Bible during the last century. In 1798 but one small Bible Society, called the Naval and Military Bible Society, had been organized.

The British and Foreign Bible Society was founded in London, on March 7, 1804. Its first year's expenditure was six hundred and nineteen pounds sterling. Its annual expenditure now is seventy thousand pounds. During the first century of its existence, it circulated more than one hundred and seventy-five million copies of the Bible, and is now sending out more than five million Bibles a year.

In 1813 the Russian Bible Society was founded. It was strongly supported by the influence of the Emperor Alexander I.

The Prussian Central Bible Society was founded in 1814.

Five Bible Societies were organized in America in 1808-1809. A number of others were formed later. In 1816 thirty-five of these met in New York City, and formed the American Bible Society. This Society has now fifteen hundred branches. During the quarter of a century closing with the year 1900, nine million one hundred twenty-six thousand, five hundred and fifteen Bibles were circulated by this Society.

It is marvelous what a century of Bible circulation has wrought. A century ago infidelity was rampant. The Bible was chained to the desk, and kept from the people. How different to-day! What has wrought this great change? The hour has come when Bible knowl-

edge was to be increased. We are living in the time of the end; beginning in 1798, when the gospel of the kingdom was to be proclaimed to all the world. As a prelude to that proclamation, the Bible must be scattered throughout the world. It is marvelous how at this very time, regardless of the prediction of Voltaire, that within a hundred years the Bible would be banished from the earth as a power and an influence among men, that a Bible depository now occupies the house in which Voltaire then lived in Paris.

Bible knowledge has increased in proportion to the freedom with which the book has been studied. As a result of this circulation and study of the Bible, missionary societies have been organized to speedily carry the gospel to the world. All this is in perfect harmony with Daniel's prediction for the time of the end.

A CENTURY OF MISSION OPERATIONS

There has never been such an awakening for mission operations, such an organization of forces for the dissemination of gospel light, as the past century reveals.

Munsey's Magazine for February, 1914, reports that the British Bible Society issued 7,899,000 copies of Bibles and parts in 1913, of which 2,500,000 were sent to the Chinese Empire.

Richard Baxter, author of "The Saint's Rest," died in 1691. He was deeply convicted that more should be done to missionize the heathen. But the hour had not yet come for the last great missionary movement that was to lighten the earth with the glory of God's final message. The idea of missions was supposed to be visionary and the church slept on while the heathen waited in darkness.

It was a century later when William Carey, burdened with the needs of a heathen world, talked his convictions to his associates and urged them before a religious

convention until the word, "Young man, sit down," came from the presiding officer. But the hour had come for advance, and the work for missions would no longer sit down.

In 1792 a foreign missionary society was organized, and the next year Carey and an associate sailed for India. Later, Morrison landed in China and Moffat and Livingstone in Africa. In 1795 the London Missionary Society was organized. The Church of England organized a missionary society in 1799, and in 1800 the first permanent missionary training-school was established.

Thus the missionary campaign was begun. But it was not without difficulties that it was to march forward in compliance with the gospel commission to all the world.

The late Dr. A. T. Pierson, speaking of the great contrast between those days and ours in mission work, says:

"Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake; the only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves. But, as the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burmah, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population."

This is no common time in which we live. It is the climax of all the ages. "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

A CENTURY'S MISSION

The story of a century of foreign missionary achievement is full of inspiration for the future (remarks the *Missionary Review of the World*), as the following comparison of the state of affairs in 1810 and that in 1910 clearly shows:

1810.

Nearly every country in Asia and Africa was closed to the gospel.

The church did not believe in foreign missions.

There were practically no Protestant Christians in heathen lands.

Only 100 foreign missionaries had been sent out.

The Bible was translated into only sixty-five languages.

Only a few thousand pounds were given yearly for foreign missions.

There were no medical missionaries.

There were no mission hospitals or orphanages.

There was no native Christian ministry.

1910.

Practically every nation in the world is open to missionaries.

All evangelical churches are interested in missions. To speak against missions is counted a disgrace, and a sign of ignorance.

More than two million Protestant Christians have been gathered in heathen lands, besides all who have died in the faith.

There are nearly 25,000 foreign missionaries in the world.

The Bible has been translated into about 500 languages and dialects.

Total foreign missionary contributions amount to nearly \$25,000,000 annually.

Thousands of medical missionaries in the heathen lands treat three million patients a year.

There are 400 mission hospitals and over 500 orphanages and asylums in foreign lands, operated by missionaries.

There are about 93,000 native pastors, evangelists, etc., working among their own people.

Missionary work was not recognized in American and British colleges.

There were no unmarried women missionaries, and no organized work for women.

There were no mission presses or agencies for preparing and distributing Christian literature in nonchristian lands.

There are nearly 30,000 schools and colleges conducted by Protestant missionaries in foreign lands.

There are over 6,000 unmarried women missionaries to heathen women and children.

There are over 160 publishing houses and mission presses, and 400 Christian periodicals are published on the mission fields. Thousands of college students are on the mission field, and thousands are preparing to go.

THE PROPHECY UNSEALED

With this increase of Bible knowledge the prophetic word of God is also unsealed, and its applications made plain. The angel of Revelation now stands presenting the little book of Daniel's prophecy open, which till the time of the end was closed and sealed; and the angel of Rev. 14:9-14, commissioned to announce the last call of the everlasting gospel, declares: "The hour of His judgment is come," and presents the commandments of God and the faith of Jesus as the standard of preparation for the judgment.

Scientists and men of commerce may think that all modern inventions are for their special benefit, but God has a higher purpose for them to serve. He has declared in Matt. 24:14, that when we reach the time of the end, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Into this service He will call the printing-press, telephone, cable, wireless telegraphy, the express train, fast mail, great ocean liners, flying machines, and all the rapid methods of communicating

thought. With what marvelous rapidity can this work be finished, when, as upon the day of Pentecost, He gives to all the final touch of mighty power! What facilities He who personally conducts His work, has provided in our day for its completion! The possibility of the Gospel proclamation in all the world in one generation surpasses all previous historical record. "The time of the end" has come. "Many run to and fro." *Knowledge is increased. The prophecy is unsealed and understood.* The Gospel is being carried to every nation, kindred, tongue and people. Its mission to all the world will soon be over, and *then shall the end come.* The great day of God is near and hasteth greatly. Are we ready for it?

"The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving name
Ye must in fervent haste proclaim.

"We hear His footsteps on the way!
Oh, work while it is called to-day!
Constrained by love, endued with power,
O children, in this last, last hour!"

PART IX

THE LAST STRUGGLES BETWEEN RIGHT AND WRONG

CHAPTER XXVIII

THE JUDGMENT ANNOUNCED

THE proclamation of the judgment message is one of a series of three messages brought to view in Revelation 14. They are to have their application just prior to the second advent of Christ. This is made clear by the statement of verses 14-16. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped."

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

In Matt. 13:39 Christ defines the word harvest thus:

"The harvest is the end of the world." This series of messages must, therefore, go to all nations just before the end of the world. This is emphasized by the statement of the Revelator, verse 7. "The hour of His judgment is come." It could not have applied to apostolic times, for Paul reasoned of righteousness, temperance, *"and a judgment to come."* He did not declare that the judgment was then proceeding, but that it was still in the future. Daniel presents it as the last act before Christ receives His kingdom, and returns in majesty and glory to gather the saints. "I beheld till the thrones were cast down, and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set and the books were opened. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:9, 10, 13, 14. This is confirmed by Rev. 22:11, 12. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

The second coming of Christ is here placed immediately after the close of the judgment. Much other evidence might be adduced in proof of these messages applying just before the second coming of Christ, but the

above is sufficient for this brief study, since the statements are plain and positive.

The parables of Matt. 22:1-4 and Luke 14:16-24 refer to the same three messages, and fix the time at the close of the day in the three calls to supper. The dinner call to the Jews given at midday by Christ and His apostles had been refused. The three calls at the close of the gospel day complete the history, and bring the second coming of Christ.

Having considered the time when these messages are to have their application, we will next study the messages themselves. Since John had previously spoken of an angel with the woe trumpets flying in the midst of heaven (Rev. 8:13), he calls this "another angel." It is called the first angel, because it is the first of a series of three, brought to view in Rev. 14:6-12. No ordinary preaching of the gospel could fulfill this prophecy, for here is a movement that must go speedily to "every nation, and kindred, and tongue, and people, saying with a loud voice, *Fear God, and give glory to Him; for the hour of His judgment is come.*" When this message is fulfilled, the world must hear such an announcement given in good faith.

A PROPHETIC TIME MESSAGE

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices." Rev. 10:1-3. Here a mighty angel with his right foot upon the sea, and his left foot upon the land, makes a proclamation based upon a little book open. The statement that he has

in his hand a little book open, indicates that the little book, which he used as the basis of his proclamation, had been once closed, or sealed, but is now open. This is true of the little book of Daniel's prophecy, to which reference is here evidently made. The statement reads: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Dan. 12:4, 9.

The book open in the hand of the angel deals with time. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Rev. 10:4, 5. The book of Daniel likewise deals with periods of prophetic time. "And they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25, last part. "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

The proclamation of the angel of Rev. 10:6, "that there should be time no longer," refers to the kind of time which he found in the little book of Daniel, which he held in his hand open, viz., prophetic time. The longest prophetic period given in that book is the 2300 day period, beginning in 457 B. C. and closing in 1844 A. D., as we have seen in a previous chapter. When the prophecy of chapter 10 is fulfilled, the world must hear the announcement "that there shall be time no longer." Nothing less than this will fulfill the prophecy. Based upon this prophetic time period, it must be decidedly announced that "The hour of His judgment is come," in fulfillment of Rev. 14:7. Both these announcements were definitely made by the proclamation of the great

advent movement of 1840-44. This movement was to be world-wide; it was to go to land and sea as represented in chapter 10, by the angel standing with one foot on the sea, and the other foot upon the land; it was to bear a message to "every nation, and kindred, and tongue, and people," as predicted in Rev. 14:6, 7.

A WORLD-WIDE MOVEMENT

The fact that both these announcements were made, and that the proclamation was world-wide in the advent movement of 1840-44, is well known. John the Baptist had a special mission, announced in prophecy. He knew that he was the forerunner of Christ at the time of His first advent. He said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23. If then, as is here suggested in the prophecy, the great advent movement of 1840-44 fulfilled the prediction, the man who carried the message, like John the Baptist, should have known that they were commissioned by these prophecies to make the proclamation which they gave to the world at that time. Let Sylvester Bliss, an ardent believer in that movement, inform us on this point:

"As an indication of the approach of the end, there was, however, to be seen another angel flying through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Rev. 14:6. The burden of this angel was to be the *same* gospel that had before been proclaimed; but connected with it was the additional impetus of the *proximity* of the kingdom—'saying with a loud voice, Fear God, and give glory to Him: for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters.' Verse 7. No mere preaching of the gospel, without announcing its *proximity* could

fulfill this message.”—*Advent Herald*, Dec. 14, 1850.

The Advent movement of 1840-44 dealt in a very definite manner with these questions. Neither was that work done in a corner. In America William Miller and about three thousand associate ministers traveled and proclaimed the message; while in England Dr. Joseph Wolfe and about seven hundred ministers of the Church of England proclaimed the message. Between the years 1821 and 1845, Joseph Wolfe, D. D., according to his journals, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkestan, Bokhara, Afghanistan, Cashmir, Hindoostan, Thibet, in Holland, Scotland, Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, at New York City, to all denominations. He declares he has preached among “Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yescedes, Syrians, Sabeans, to Pashas, Sheiks, Shas, the kings of Organtsh and Bokhara, the Queen of Greece, etc.”—*The Voice of the Church*, by D. T. Taylor, page 343.

This movement came at the right time, and did its work in the right manner. No other movement has ever arisen that has fulfilled the specification of these prophecies. The men engaged in the advent movement of 1840 to 1844 announced fearlessly that their work was in fulfillment of these prophecies. It is therefore very evident that the advent movement was in fulfillment of the mighty judgment message which is here called the first angel's announcement.

The fact that in the cleansing of the heavenly sanctuary, beginning in 1844 A. D., the work of the investigative judgment was begun, confirms this view. Since that work began at that time, at no earlier or later period would the proclamation that “the hour of His judgment is come,” be due to the world. In the type the day of

atonement, which was the day of judgment, and the day of cleansing the earthly sanctuary, was preceded ten days before by a day of blowing of trumpets announcing the coming of the typical day of judgment or atonement. The great advent movement of 1840 to 1844 was the antitype of that day of blowing of trumpets. It sounded the warning, that in 1844, on the tenth day of the seventh month, Christ would enter upon the work of cleansing the second apartment of the heavenly sanctuary by the work of judgment and atonement. Here very explicitly the type met its antitype, both in the advent movement and in the work of cleansing the heavenly sanctuary at the close of the 2300 days, which ended in 1844.

THE DISAPPOINTMENT FORETOLD

Is it not a fact that those who gave this advent proclamation were disappointed in 1844? Yes. Is that sufficient reason for rejecting that movement, as not being of God? No. The Jewish people were disappointed when, at the close of the ministry of John the Baptist, Christ did not appear in glory and majesty as King of kings and Lord of lords. Was that sufficient reason for rejecting the work of John the Baptist, as being not of God? The disciples of Christ were disappointed when, after they had joined the Messiah in proclaiming the kingdom of God at hand, Christ did not at that time restore the kingdom to Israel. See Acts 1. Was that sufficient reason for rejecting the Messiahship of Christ? If bitter disappointment had not followed the proclamation of the advent movement of 1840 to 1844, that movement would not have fulfilled the prophecy. "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the land. And I went unto the angel, and said unto him, Give me the little book. And

he said unto me, Take it, and eat it up; and *it shall make thy belly bitter*, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and *it was in my mouth sweet as honey: but as soon as I had eaten it, my belly was bitter.*" Rev. 10:8-10. To eat a book means to feed mentally upon its contents. See Ezek. 3:1-3. The very fact that those who proclaimed that the hour of God's judgment had come, and that "there shall be time no longer," in 1844 were bitterly disappointed, is the climax of the evidence given in the prophecy, that that movement was of God. Their bitter disappointment, like that of the disciples in the days of Christ, lay in their expecting all to be fulfilled too soon. The time period ended, as they declared it did, in 1844. The longest prophetic period given in the little book of Daniel, upon which they based their utterance, ended there. In that they were correct. The work of cleansing the sanctuary there began by Christ entering upon the work of judgment and atonement. In these essential features of the message they were correct. But they were in error in supposing that the work of investigating judgment would be performed in so short a time, and that the coming of Christ would take place on that day. This arose from their belief in the popular view that the earth was the sanctuary, and that its cleansing would be by fire on that day.

ANOTHER MESSAGE PREDICTED

A more thorough study of the sanctuary and its cleansing soon brought to light their error, and started two other messages, explaining the sanctuary and its cleansing and proclaiming the commandments of God and the faith of Jesus, as given in the third angel's message of Rev. 14:9-12. This was fully predicted in the very chapter upon which they based their proclamation, but they did not see it then. "And there followed another angel,

saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:8-12. This disappointment was therefore a part of the prophetic announcement that was to apply to the movement that should fulfill the prophecy, and it further announced other messages to follow it. "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11.

Thus the Lord, knowing the disappointment that the proclamation that the hour of His judgment began in 1844, so ordered the prophecy that the very disappointment would be a strong evidence that the great advent movement of 1840 to 1844 fulfilled the prophecy in declaring that definite prophetic time ceased in 1844, and that then the hour of God's judgment began in heaven.

The prophetic period presented under the first angel's message was not to reach to the coming of the Lord, but to the judgment. The judgment began at that time. The first angel's message was fulfilled in the great advent movement that gave the announcement to the world. "The hour of His judgment is come" in the courts above. Reader, are you ready for the decision of your case? Soon all will be decided. "Prepare to meet thy God."

CHAPTER XXIX

THE SEVEN LAST PLAGUES FALL UPON THE DISLOYAL

GOD has not ceased to be a God of love when He executes judgment during the seven last plagues. He is not then merely dealing with impenitent sinners, but with sin as it stands related to His universe, as well as to the sinner. He declares this visitation to be "His work, His strange work; . . . His act, His strange act." Isa. 28:21. It follows the work of investigative judgment. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Verse 17. As Satan's confinement for a thousand years before his final execution will be the beginning of the executive judgment upon him, so the visitation of God's wrath in the seven last plagues will be the beginning of executive judgment upon the impenitent of the last generation.

Like the judgment that was announced at the time of the Flood, and the destruction of the cities of Sodom and Gomorrah, there is no mercy mingled with this visitation. It is called "The unmingled wine of the wrath of God." It is not wholly different in this case from other recorded cases. In the case of Nineveh, the announcement was made of the overthrow of that city on account of its wickedness. Even the fiat was sent forth by the Lord that within forty days that city should be overthrown. Had the people waited in impenitence until the end of the forty days, there would have been no mercy mingled with the execution of the decree "Yet

forty days and Nineveh shall be overthrown." But they repented before the time for the execution of the judgment. They were aroused by the announcement that God was about to execute His judgment upon the wicked inhabitants of their city. Their repentance was universal, and there were no wicked inhabitants upon whom the judgment could be executed when the time came; the Lord therefore did not send the destruction as announced.

In like manner the Lord is now sending to all the world the announcement that He is soon to visit the world with the seven last plagues. He says that when the plagues come, there will be no mercy mingled with them. There is mercy in the announcement now being given, so that all who desire may repent and escape, as in the case of Nineveh. If the whole world would repent under the present announcement, as did the Ninevites in the days of Jonah, there would be no need for this visitation.

How would this affect the prediction of the word of God? Just as it did in the days of Jonah: it would confirm it, for all these predictions give ample time for repentance before the visitation. The Lord through Jeremiah informs us that "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Jer. 18:7, 8. God's wrath is not man's. His anger is not a passion, but a righteous indignation against all injustice, oppression, and sin.

It rests, therefore, wholly with man, whether he will receive divine protection or the seven last plagues. God's merciful announcement is His call to man to prepare, by repentance, to escape them.

The seven last plagues fall after Christ's work of judgment is finished in the temple, or sanctuary, in heaven.

Rev. 15:4-8. He does not cease His work of atonement, because He would no longer receive sinners, if they would come, but because every sinner who can be induced to accept pardon has obtained forgiveness. The others are joined in their idols, and can not be awakened. Amos 8:9-14.

As the plagues of Egypt fell upon hardened Pharaoh, and he refused to surrender his heart to God under the mighty judgments, which he and his associates were compelled to admit were from God (Ex. 8:19), so will those who have become callous to the appeals of the Holy Spirit refuse to yield to the call to repentance before the plagues fall. Rev. 16:9-11.

THE FIRST PLAGUE

The record of the pouring out of the seven last plagues is given in Revelation 16. The first plague falls upon those who have rejected the warning message of Rev. 14:9-12. "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16:1, 2.

THE SECOND AND THIRD PLAGUES

The second and third plagues fall upon the sea and fountains of waters, which are turned into blood, and become "as the blood of a dead man." Rev. 16:3, 4.

These judgments do not come without cause. An angel explains the reason of their coming. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and

prophets, and Thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments." Verses 5-7.

The beast and his image have been persecuting powers. God's visitation upon them is in exact justice. It indicates His wrath against all force in religious matters. How sad that any should be so blind as not to accept the warning He so kindly sends to spare them the awful experience of losing the promised inheritance and receiving these terrible plagues.

With the people of God it will be different. While the plagues are falling, they will find protection and shelter. "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:1-10. While those who are worshipers of the beast are receiving the plague that causes all fountains of water and all rivers to be undrinkable, of those who have sought refuge in Christ it is said: "Bread shall be given him; his water shall be sure." Isa. 33:16.

THE FOURTH PLAGUE

“And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory.” After the sea becomes blood, comes the plague in the sun that scorches men with fervent heat. There is no water to drink. They must now drink blood or endure the terrible agony of thirst that follows. There is cursing, but no repentance. Those who have been so willing to inflict penalties to enforce religious profession now have most terrible experiences under penalties which are the results of their transgression.

THE FIFTH PLAGUE

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” Added to the fearful heat and thirst, with noisome sores causing them to gnaw their tongues for pain, the seat of the beast is filled with a plague of darkness. There is no repentance during the plagues. The sweet spirit which has so long said “Come,” no longer woos to repentance. Not that God has changed, but man has made his final choice, and decided his destiny for eternity. This is confirmed by the statement in Amos 8:11-14:

“Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from

the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst. They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and, Thy manner of Beersheba liveth; even they shall fall, and never rise up again."

Why is it that these young people who are so intent on finding the word of life, that they wander from sea to sea in search of it, can not find it? God is "the same yesterday, and to-day, and for ever." Has he not always forgiven a genuinely penitent sinner who came to Him? Yes, but those who seek Him then have rendered their final decision in that matter. They are still determined to swear by the sin of Samaria, and the manner of Beersheba. They have sworn their everlasting allegiance to that form of worship. Hence there can be no real repentance and loyal allegiance to God. Why then do they seek the word of the Lord? They are in distress, as was Pharaoh, when he pretended to repent. He was not accepted and forgiven, because he had made his choice of another than God, to whom he had decided to render his heartfelt devotion. Under pain he would call for mercy, as do those who are wandering in search of the word of God. The Lord makes the positive statement that "They repented not of their deeds." Genuine penitents turn from evil deeds.

Now is the accepted time, behold now is the day of salvation. Those who would not in the days of Christ believe Moses and the prophets, would not believe though one rose from the dead. The God who has charge of the message and of the plagues is a God of love. The announcement of the coming plagues is love's last effort to arouse an apostate world to repentance.

After the last invitation of the message has been fully proclaimed and refused or accepted by every soul, the work of human probation closes. "The Lord is not slack concerning His promise, as some men count slack-

ness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. This text reveals God's love in the closing days of human probation. Unwilling that any should perish, He delays with longsuffering, awaiting the repentance of every soul that can be won by the gospel. He knows when the last one that can be induced to accept of pardon has turned to God with repentance. Then the gospel work closes and the plagues are poured out. The work does not close because there comes a time when God is unwilling to grant repentance, but because the last one who can be induced to repent has come to Christ. Then the work of Christ ceases in the heavenly sanctuary, and the plagues are poured out. Then Christ performs His work, His strange work of leaving the world during the plagues without a mediator between man and God. It is man's choice, not God's, that leaves man thus without a mediator, and without hope to suffer and die. If men could only see this while Christ pleads for them, and God waits, not willing that any should perish, and repent, all might be saved.

THE SIXTH PLAGUE

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." The river Euphrates upon which this vial is poured out, runs through the Turkish Empire. This river is evidently designed to represent the territory through which the river passes.

How will the way of the kings of the East be prepared by the removal or drying up of the Ottoman Empire along the Euphrates? The following verses show that the object of the drying up of the river is the gathering of the nations for the battle of Armageddon. That

battle is to be fought near Jerusalem. Joel 3:11-16; Dan. 11:45.

Spiritualism, which is to act a part in this gathering of the nations for the battle of Armageddon, is now in the field throughout the world doing its initial work in preparation for that mighty struggle, when all nations shall gather in final conflict, under the sixth plague. Rev. 16:13-16.

THE SEVENTH PLAGUE

Then comes the seventh plague, with which the scene of the coming of Christ is ushered in. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Under this plague the great city, mystery Babylon, is dealt with in three parts. These three parts embrace the great apostasy in all parts of the world,—Paganism, the Papacy and apostate Protestantism. In this last plague God manifests His sore displeasure against this threefold apostasy, which has wrought such ruin in the world by its spiritual anarchy against God and His light and truth, by which He sought to bring the people to true repentance and save the lost. "And great Baby-

lon came in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath." A brief review of the final apostasy of this great Babylon is given in Revelation, chapters 17 and 18. God's final call "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," is also given. In Revelation 19 the last mighty conflict is presented and the real parties to the engagement are made manifest. Then the closing view presents the conflict ended. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat upon the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh." Rev. 19:19-21.

Thus closes the history of the awful plagues, which await those who reject the last message of warning to the world, and become part of earth's last great apostasy. How tenderly the Master pleads in Rev. 3:18 for His people to anoint their eyes with the eyesalve of faith and love, that they may see! How He exhorts them to repent and secure the white raiment, which is the righteousness of saints, in preparation for the coming day of judgment! How He urges that He be admitted into the heart, that it may be purified and cleansed by His presence! But alas, many will slumber on unheeding, until that day breaks upon them as a thief in the night. What more could a loving God have done to arouse a lukewarm church and awaken a slumbering world than He has done? The announcement of the coming of the seven last plagues is the last appeal of

infinite love to arouse the slumbering world, before "the summer is ended, the harvest is past," and it is unsaved.

The cities of the plains were warned of coming destruction, but, Christ says: "They did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

This is a sad commentary on the worldly spirit of the last days. As a message of warning of impending destruction awaiting the cities of the plains was given then, so there will be a message of warning of the impending doom of those who pursue their usual vocations unheeding until the unmingled wine of God's wrath against sin and oppression, breaks upon the shelterless heads of the careless and the unheeding.

The Master with the deepest feelings of pity and with unutterable longing to arouse and save those who are standing under the shadow of the most awful judgments that have ever visited any people, presents still another appeal. He says of the last days of human history: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all." Luke 17:26, 27.

Dear reader, these solemn appeals from the Man of Calvary, Who died to redeem us, are not a mistaken view of our danger. He Who made the world and died for our redemption is fully aware of the time when we are to reach the climax of the controversy of the ages. He knows full well the nature of the last merciful call to repentance to dying men, before the awful storm of divine wrath shall fall upon the impenitent. We may excuse ourselves with the false hope that there is no danger, and go on with our worldly

plans unheeding. They did that in the days of Noah and Lot, but that did not save them. There were but few who were willing to break with the worldly spirit of those times and seek a refuge from the coming judgments; but that few were saved when the judgments swept the indifferent to destruction.

Christ says as it was then, so it will be in the last days. Because He is not willing that any should perish, He so earnestly entreats that the terrible mistakes of past generations shall warn us. See Him weeping over Jerusalem as He announces the judgments that awaited that people in A. D. 70. He points them to their only hope of escape and pleads that they heed the warnings and live. A few did believe, and were saved, but the mass of that people met a most horrible fate. The Master cites the judgments of the past as illustrations of our danger. His message bearing the commandments of God and the faith of Jesus, is His ark of safety to-day. A few lingering moments remain in which to seek a refuge in the ark which shall be our shield and buckler when the plagues fall which will sweep into oblivion the vain refuge of lies. Ps. 91:4.

CHAPTER XXX

SATAN BOUND A THOUSAND YEARS

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20:1-3.

According to the "Englishman's Greek Concordance" this expression, "bottomless pit," is a translation of the Greek word, *abussos*, which is found nine times in the New Testament; and, in the Authorized Version it is translated:

"The deep," twice, Luke 8:31; Rom. 10:7.

"The bottomless pit," seven times. Rev. 8:1, 2, 11; 11:7; 17:8; 20:1, 3.

In Rotherham's translation *abussos* is rendered:

"The shaft of the abyss," twice. Rev. 9:1, 2, and—

"The abyss," seven times. Luke 8:31; Rom. 10:7; Rev. 9:11; 11:7; 17:8; 20:1, 3.

In the Emphatic Diaglott Interlinear translation, *abussos* is translated:

"The pit of the deep," twice. Rev. 9:1, 2.

"The abyss," three times. Luke 8:31; Rom. 10:7; Rev. 17:8, and—

"The deep," four times. Rev. 9:11; 11:7; 20:1, 3.

In the Revised Version it is rendered:

"The pit of the abyss," twice. Rev. 9:1, 2.

OTHER REMARKS

“‘Bottomless pit,’ rather, ‘the pit of the abyss.’ ‘Bottomless pit’ gives an erroneous idea; the true notion being that of an inner prison (pit) in the great depth (abyss); or, as Milton expresses it, ‘in the lowest deep, a lower deep’ (Webster and Wilkinson).”—*Matthew Henry’s Notes on Rev. 9:1*.

The term millennium is commonly applied to this period. It is not a Bible word, but by popular usage it has become connected with this period of the binding of Satan. It comes from two Latin words, *millia*, thousand and *annus*, a year.

During this period the work of deception which Satan has practised upon the nations of earth is prohibited by a *chain of circumstances*. This is a very common expression. The great Napoleon by his genius and ambition became a menace to the stability and the peace of Europe, but was finally banished to the Island of St. Helena, where he was confined until his death. In speaking of his confinement it is sometimes said that he was chained to the rocks of St. Helena. In this case we have a faint illustration of God’s dealings with Satan on account of his ambition which leads him to become a menace to the peace and harmony of the universe.

Through Spiritualism Satan had deceived the nations into a frenzy of war that culminated in the battle of Armageddon. After this masterpiece of his success in leading the nations to forsake the principles of the Prince of peace, he is banished from the field and given a thousand years of solitary confinement, before the judgment day pronounces his final doom and he is brought forth from his prison for execution. During this time, the saints reign with Christ.

This scene is both dramatic and pathetic. Here stands one who was once honored in heaven as the highest

among the angels. Now a mighty angel comes down from heaven and binds him with a great chain, casts him into the bottomless pit, shuts him up and sets a seal upon him. The seal is the evidence of the authority by which the angel imprisons Satan for a thousand years. The chain of circumstances cuts off every avenue of opportunity for him to practise his work of deception for a thousand years. The "bottomless pit" is the same in the original as "the deep" in Gen. 1:2. It refers to the earth in the chaotic state in which it was found in the beginning before its preparation for the habitation of man.

THE WORLD'S CONVERSION

What chain of circumstances brings this state of the earth back again, and confines Satan and his angels under such conditions? In answer to this question two views are held. One is that the gospel will be presented to and received by the whole world, every living person being converted, and so fortified against the temptations of Satan that they will live and reign with Christ a thousand years. There is a very serious objection to this view.

At the end of this period, Satan will be loosed and go forth and deceive all that are upon the earth, and they will go down with him in destruction. This would be a very unhappy termination of a thousand years' reign with Christ. If the doctrine is correct, the conclusion is inevitable. The saints who have reigned with Christ a thousand years, according to that view, will be deceived and lost at last. This is too inconsistent to receive serious consideration. It requires the conversion of every religionist and all heathen to Christianity. On this point, under the title of "A Delusive Dream," the *Northwestern Christian Advocate* of Dec. 2, 1885, gives the following from Bishop Foster before a Methodist assembly.

"There are some who too fondly anticipate a millen-

nium. There is a lack of information on the progress of Christianity. The facts are misstated daily in pulpits all over the country. Ministers hesitate to present the worst side for fear of causing discouragement, and they create hopes that are never realized. We are not at the dawn of a millennium. Compared with the work to be done, the past is nothing. Our children's children for ten generations to come must labor harder than we are doing to accomplish the conversion of the world. The world's population is 1,500,000,000. Of these, Christians number less than a third.

"These Protestants number 113,000,000. They are divided into 500 sects, and the number of their strength includes, also, all the thieves, ex-convicts, the debased, besotted, the speckled and the ringstraked in Christendom.

"The popular idea is that the Church of Rome is anti-christ. I don't agree with the popular belief. I regard that institution as a great Christian camp. It may have to be reconstructed; but before us we have the great problem—the 1,100,000,000 of pagans to convert to Christianity. That is the solid rock that looms up in our pathway. Look at it; see what work has been done in 1800 years, and how much is yet to be accomplished. In India, after more than a hundred years of mission work, we have 600,000 native converts and 2,000,000 Christians among 260,000,000 heathen. Can we remove that solid boulder that is as old as the hills?"

The improbabilities and inconsistencies attending the application of the view of a millennium before the second advent of Christ are such that we are forced to conclude it inconsistent with a truthful exposition of this passage.

ANOTHER VIEW

The chain of circumstances by which Satan is bound during the thousand years is one that opens that period by the resurrection of the righteous, and closes it with the

resurrection of the wicked. We read in verse 4: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God," "and they lived and reigned with Christ a thousand years." After they had been beheaded, they could not live and reign with Christ without a resurrection. This is implied in verse 5 by the statement: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection," and it is emphatically stated in verse 6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." The righteous dead are therefore taken from their graves to reign with Christ.

Paul thus explains the manner of this resurrection, and the translation of the living righteous at the same time from the earth to heaven to enter upon the thousand years' reign with Christ: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:13-17. Christ speaks of the same event in these words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

THE THOUSAND YEARS BEGIN AND END WITH A RESURRECTION

The first link in the chain is the resurrection of the righteous dead; the second link is the translation from earth to heaven of both the resurrected and living righteous. The third link is the desolation of the earth and the destruction of the wicked at Christ's second advent. The righteous then enter upon a thousand years' reign in the mansions of the heavenly Jerusalem.

At the same time the earth is desolated by the second coming of Christ to raise the righteous dead. Jeremiah says: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27.

At Christ's second coming every city is broken down, and every wicked man destroyed. The earth becomes a desolate wilderness, or bottomless pit. So complete is this destruction, that Jeremiah says in chapter 25, 33rd verse: "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground." Why are they not buried? "There was no man." There was not left a wicked man alive on the earth. Thus the destruction of all the living wicked and the desolation of the earth at the time of the resurrection of the dead and the translation of the living righteous to heaven, form the links in the chain that bind Satan a thousand years. With the righteous in heaven and the wicked all dead for a thousand years, Satan is thus completely bound.

SATAN LOOSED

How is he to be loosed?

Returning to Rev. 20:5, we read: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." The rest of the dead here referred to, are the wicked dead. The righteous dead have already been raised and have been reigning with Christ in heaven for a thousand years. The wicked remain dead and are neither gathered nor buried during the thousand years. Satan is cast into the earth thus desolate, and confined there, and not permitted to leave it to visit any other world. He is chained by circumstances beyond his control which confine him to this earth, bound by the removal of the righteous to heaven and the destruction of the wicked. He is loosed by the camp of the saints returning to the earth and the resurrection of the wicked at the close of the thousand years.

THE HOLY CITY COMES DOWN TO THE EARTH

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20:7, 8. How then is he loosed for a little season? The wicked dead, whom he has always deceived, are raised to life at the close of the thousand years, and the holy city comes down from heaven. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And

ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light. And it shall be in that day, that living water shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one." Zech. 14:4-9.

THE WICKED DEAD ARE RAISED

"The rest of the dead lived not again until the thousand years were finished." Rev. 20:5. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." Rev. 20:13.

Satan has now his last opportunity to undertake the overthrow of the kingdom of God. He marshals all his forces for the final conflict. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9. The camp of the saints is not overthrown, but fire comes down from God out of heaven, and destroys the wicked. The once mighty angels of heaven, which had led in a great rebellion against the government of God, go down in ignominious defeat with all who had chosen to continue in sin.

THE EARTH MADE NEW

Let the words of Peter sum up and fix the lesson of this awful day in the mind of every reader

Let us not rest with the mind fixed alone upon that day of fearful retribution, but attentively heed the instruction that we may escape from its terrors, and stand with the righteous in the earth made new.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the *earth also* and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Pet. 3:10-14. Only impenitent sinners are overtaken by the day of destruction as a thief, the righteous are prepared and escape it. 1 Thess. 5:3, 4.

THE FINAL DESTRUCTION OF ALL THE WICKED

John says: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:11-15.

The earth will be entirely freed from the curse by the fire which destroys Satan and sinners, it will henceforth stand forth in its original glory, and the saints will then reign with Christ eternally. Their reign with Him in heaven is limited to a thousand years. After that, they have restored to them man's original dominion, and in it they will reign with Christ. Ps. 37:9-11; Matt. 5:5.

PART X

UNIVERSAL LOYALTY RESTORED

CHAPTER XXXI

THE CORONATION

SINCE the days of Adam, loyal children of the kingdom of God, surrounded by sin, with its darkness and gloom, have looked, longed and hoped for the breaking of the long promised day when the "seed of the woman" shall have bruised "the serpent's head" and entirely destroyed him. That hope, radiant as the bow of promise, more glorious than the morning star, has strengthened their faith, and, anchored beyond the woes and storms of life, it has led them to grasp the holy splendors of eternity.

Standing upon the threshold of this transcendent theme, which means the closing of earth's long dreary conflict, and the coronation of earth's rightful King, language cannot express the feelings, imagination cannot picture, the reward of the church militant as she steps upon the shores of the land of promise and becomes the church triumphant. With what ecstasy of delight will the last waiting, watching remnant of the church militant burst into songs of unalloyed praise as it sees the passing of the last token which assures it of the immediate return of its long promised King!

"O for a thousand tongues to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of His grace."

A JUST RULER

For ages the world has witnessed royalty ruling by might. Christ rules by love. Haughty kings have laughed, to scorn weary pilgrims toiling mid winter's cold and summer's heat to restore the lost to the kingdom of God. During all of their conflicts they have "run with patience the race that was set before" them, looking unto Jesus the Author and Finisher of their faith; "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endureth such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Heb. 12:1-4.

Christ's crucifixion was the tragedy of the universe. The kings of the earth set themselves, and the rulers took counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. Ps. 2:2, 3. "This is the heir; come, let us kill him, and the inheritance shall be ours." Mark 12:7.

"Jerusalem was the chosen place where the name of the Lord rested. It was 'the city of the Great King.' In her streets had been shed the blood of holy prophets. Martyrs had often fallen there, sacrifices to the fury of apostates and carnally mad men. There was the chosen spot for redemption's offering to be made. Her hills, which had witnessed the manifestations of God's power and glory, must witness the awful manifestation of God in humility and sorrow. No mortal ever manifested such humility. No man ever felt such sorrow and anguish.

"The people were, for once, in general union. Herod and Pilate became one in action. Pharisees and Sadducees dropped their old enmity to each other. The mad cry against Jesus arose from the vast multitude. Nothing

could be heard but the shrill and fiendish cry, 'Away with Him! Crucify Him! Crucify Him!' It was the great hour of earth's insanity. That indescribable madness was honored as reason. Sentence was passed against Jesus. All faces were turned towards Calvary. Prætorian soldiers formed the escort-guard. The procession which followed let no man attempt to describe! Jesus bore His cross. He fainted under the load. Behold the derision of the mad multitude! They take it, and compel an old Cyrenian to bear it to Calvary. They crucified Him there. They threw up the cross. As Moses lifted up the serpent in the wilderness, so Jesus was lifted up. Roman soldiers did the work. They stood as guards around the cross. Priests derided. Thieves railed. Jews mocked. Romans jeered. Disciples beheld afar off. Women wept. The heavens were shaded with nightly darkness. Earth quaked to her center. A cry of supplication and pity arose from the cross! Another cry, of agony! Jesus died."—*"Jesus in His Offices,"* pages 371, 372, by A. G. Comings.

The confederacy of Church and State while pretending to adore had crucified their Lord. Satan and his angels, at whose instigation all this untold agony was caused, held high carnival around the cross. They had apparently triumphed. The King was in their power. Christ having meekly said: "This is your hour and the power of darkness," "like a lamb dumb before his shearer, so opened He not His mouth." Acts 8:32. "When He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." Crowned with thorns as king in mockery, He prayed for forgiveness for His persecutors.

But the time for the coronation foretold when the crown was removed from Israel's last king, will come. "Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn,

overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezek. 21:26, 27.

It will require no federation of churches and kingdoms to crown that worthy King. He that sitteth in the heavens, Who can bring kingship out of crucifixion, will with His own loving hand place the crown of glory upon that thorn-crowned head, and kingdoms and federations which have sought to crown Him before the time shall be dashed to pieces like unyielding pottery fitted to destruction. Dan. 2:34, 35.

THE MANNER OF HIS KINGDOM

Just before the transfiguration, Jesus promised His disciples: "There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." Matt. 16:28. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him." Matt. 17:1-3. "And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Mark 9:3.

This transfiguration scene illustrates the manner of Christ's kingdom. It is not a kingdom adapted to this sin-cursed earth. It is a kingdom of heavenly glory. Peter confirms this view, saying: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with

Him in the holy mount." 2 Peter 1:16-18. The glorious majesty of such a kingdom is not established by federated earthly councils, but by the almighty power of the King eternal.

THE TERRITORY OF CHRIST'S KINGDOM

Christ is the second Adam. He came to seek and to save that which was lost in the fall of the first Adam. In the fall the original dominion of the earth was lost to man. It is to be restored to Christ. It is His "purchased possession." "And Thou, O tower of the flock, the strong hold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. "For the promise, that He should be the heir of the world, was not to Abraham, or to *his seed* (Christ—Gal. 3:29), through the law, but through the righteousness of faith." Rom. 4:13. Yes, the original kingdom will be restored with all its original purity, power and glory, to Him whose it is by right, and He will be crowned its King.

THE CORONATION SCENE

It was a scene of grandeur when Napoleon Bonaparte crowned himself Emperor of France, and when His Majesty, King George V, and Her Majesty, Queen Mary, were crowned in London, June, 1911. It will be an infinitely greater and more glorious scene when Christ is crowned King of kings and Lord of lords, and comes in the glory of His Father and all the holy angels to redeem His people.

The coronation does not take place upon earth, it takes place before the throne of God in the heavenly kingdom. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was

like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." "I saw in the night visions, and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:9, 10, 13, 14. The investigative judgment has decided whether the invited guests are robed in the wedding garments provided by the King. Matt. 22:11-14. The wedding garment is the righteousness of Christ provided for His people. When the last invitation has been thrice extended the inspection work of judgment closes. And, witnessed by all the loyal subjects of the heavenly kingdom, God the Father places upon the head of His dear Son a diadem more rare and more magnificent than earthly wealth and glory give any basis for comparison. On earth He bowed beneath a cross with the dignity of a king. In heaven He bows to receive a crown with the humility of a servant. "A scepter of righteousness" marks Him evermore as "King of righteousness."

CHAPTER XXXII

THE MARRIAGE SUPPER

FOR centuries Christ has heard His church pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." As the Bridegroom has seemed to tarry they have clung to the loving message left for their encouragement: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:35-37. Creation groans awaiting redemption. The bride, the heavenly Jerusalem, longs for the presence of the Bridegroom. Rev. 21:9, 10. "The flock longs to see that great Shepherd of the sheep. The exile sighs to be at home, and the pilgrim pants to gain his rest. The soldier prays for the hour of final victory, when the Captain of their salvation shall appear wearing his many crowns. The sick and the dying long for the presence of the great Physician who healeth all our diseases. Those who sleep in the dust of the earth are still resting in hope and waiting all the days of their appointed time until their change shall come. And wearied humanity throughout the world longs and prays for that rest which God alone can give.

"Such are the things to which the church is looking forward,—the coming of the Lord, the reign of peace

upon the earth, the beginning of eternal and universal blessing throughout the world, the glad and holy day when God shall be all in all, the time of rest, of quietude, of joyful, endless peacefulness, when the Prince of peace shall reign."

The glorified King now descends. All the angelic throng attend their triumphant Monarch. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is judge Himself." Ps. 50:3-6. The men who had confederated to establish His kingdom by force, now learn in dismay that their confederacy was false. In terror they fly from the presence of Him whom they had professed to adore. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:14-17.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:35. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign

for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." Rev. 11:15-17.

The judgment which decides who are to be robed in the righteousness of Christ is by the law of the kingdom as proclaimed from Sinai, and placed in the sacred ark of the covenant. Rev. 11:15-19. The judgment past, those not thus robed are cast into outer darkness. Matt. 22:2-14.

The judgment past, the waiting church, keeping the commandments of God and the faith of Jesus, robed in wedding garments for the marriage supper, raises the exultant cry: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 25:8, 9; 26:2.

The Lord responds: "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Verse 19. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:5, 6, 10. "Who

shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory." Ps. 24:3-5, 7-10.

As the bridal party enters the holy city, the heavenly Jerusalem, "A voice" comes "out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of God." Rev. 19:5-9.

It will be a touching scene when Christ, the second Adam, to whom the first dominion is restored, shall meet the first Adam, by whom the dominion was lost, and conduct him back to paradise restored. There he shall look upon the same garden in which he first walked in sinless purity, and pluck the fruit from the same vines that his hands had trained; and eat the fruit of the tree of life, from which he was shut away by a flaming sword in cherubim hands. He may now eat and live for ever. He

casts his crown at the feet of his Redeemer and leads in redemption's song; and as of old the morning stars sing together and all the sons of God shout for joy. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13.

Thus the one lost sheep is found and returned to the fold amid great rejoicing. The kingdom as originally established, invaded for a time, is restored from invasion. The festive board is spread, the marriage supper of the Lamb takes place. The reign of sin has ended, and the kingdom is established for ever.

During the marriage feast Christ gathers the redeemed of earth around the festal board while as their servant He presides. He drinks anew with them the cup of promise in His Father's kingdom. A thousand years of marriage festivities roll by as a passing earthly day, while heaven lavishes upon earth's weary pilgrims its best in royal welcome into the joys of their Lord and King.

"From desert waste, from cities full,
From dungeons dark, they've come;
And now to claim the mansions fair,
They've found their long-sought home."

Touring from world to world, the bridal party join all worlds in heralding the praises of their newly crowned King. Out of seeming defeat there has come eternal victory. Out of loss there has come gain. The love of Christ in redemption has been manifested as it was impossible to reveal it in creation. Dying that the lost might live, He has bound the universe in one common bond of brotherhood of love, as inseparable as the God-head itself. The long dark dreary night of earth's gloom, during its invasion by sin, has caused it to become more

glorious through the tears and agonies of Gethsemane, and the incomparable sacrifice of Calvary, which have consecrated it as the central dominion of honor and glory in the universal kingdom of God throughout eternity. Christ having been faithful in restoring that dominion which was least, reigns King of kings and Lord of lords with His name exalted above every name in the universe of God.

Bedecked in jewels of surpassing splendor, in the fullness of glory of the Ancient of days, the heavenly Jerusalem descending becomes the metropolis of the earthly dominion. Rev. 21:2, 10, 11. The once mortal bodies of redeemed saints are now fashioned like unto Christ's glorious body, and adorn the palaces of the New Jerusalem as ornaments adorn a bride appareled for her husband. Death has been swallowed up in victory. 1 Cor. 15:53, 54. The kingship lost in Adam has been restored in Christ.

CHAPTER XXXIII

THE PEACE AND UNITY OF THE KINGDOM ETERNALLY RESTORED

SOME have been repelled with the thought of an eternity in such a heaven as they have seen pictured. Eternity is a long period. How shall we use it? It will be filled with a life of love, increasing knowledge and unbounded service. Along these three lines of real life we shall ever find the utmost joy. Eternity will be continually revealing the infinite depths of divine love, and the love of all of our associates. We never tire of the love and devotion of a loving mother, a faithful companion, or a dutiful child. In like manner we shall never grow weary of the loving associations of God and His delightful family whose chief joy is to "in love serve one another."

"An angel's wing would droop if long at rest,
And God Himself, inactive, were no longer blest."

When the New Jerusalem descends Christ will not come to proclaim His law from Zion and the word of the Lord from Jerusalem. This He did of old from Sinai; and again from Jerusalem, in the days of His humiliation when, derided by kings, insulted and abused by a world He would die to save, and rejected in scorn by a church He came to redeem; He established the new covenant with Israel, promising to put His law in their hearts, to forgive their iniquities, and to remember their sins no more.

He now comes to execute judgment upon the ungodly, according to their treatment of His law and His offered pardon, which they have refused. There must first be the resurrection of the unholy dead. Acts 24:15. They must awake to the shame and the judgment which, during their lives, they have chosen. They that pierced His side, smote Him with the reed, platted and placed upon His head the crown of thorns, together with Herod and Pilate and all nations of all the ages, must meet His searching eye as He now sits in Kingly glory as their Judge. No falling rocks nor crumbling mountains can hide the guilty in that day of final indignation against sin.

The sea must again "unfold its waves, and give up the myriads that lie beneath its tidal flow. Rev. 20:13. Hades itself, with all its bars and bolts, and cords and pains, must yield to the hand of Him, who bears its key, and deliver up its dead. Rev. 1:18. All must come forth at the summons of the Judge." Death shall be no covert, the grave no refuge in that awful day when God shall judge the world in righteousness according to their works.

"God shall judge the secrets of men, by Jesus Christ, according to the gospel. Rom. 2:16. All classes will be there, all ages will be represented. The dead, small and great, shall stand before God and be judged. Rev. 20:12. The men of Nineveh, who repented at the preaching of Jonah, shall rise up in judgment to confound the men of Jerusalem, who did not repent at the preaching of the ministers of Jesus Christ. Matt. 12:41. The men who ate and drank with Jesus, and in whose streets He taught, shall hear Him say at last, 'Depart from Me; I never knew you.' Luke 13:26. The Jews who listened to His words shall weep and gnash their teeth when they see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and they themselves thrust out. Luke 13:28. Felix shall find that the judgment to come,

at the mention of which he trembled, was no idle tale. Acts 24:25. Judas shall learn how much better it had been for him if he had not been born. Matt. 26:24. And all sinners shall find that it is a fearful thing to fall into the hands of the living God. Heb. 10:31. None shall be so great that they can defy His judgment, so mighty that they can escape His justice. He shall judge the world in righteousness.

"There shall come the solemn and eternal separation of the righteous and the wicked. They have been mingled together from the beginning, but now they shall mingle no more. Cain shall no more slay Abel. The Sodomites shall no more vex Lot. Pharaoh shall no more oppress Israel. The child of the bondwoman shall no more mock the son of the free. Haman shall no more plot against Mordecai. Nero shall no more afflict Paul. Herod shall no more imprison John. Nations shall no more persecute Christians, nor shall rulers put them to torture or to death. God shall make an eternal severance of these different classes. He shall thoroughly purge His floor, garnering His wheat, and burning up the chaff with fire unquenchable. Matt. 3:12. Saints shall return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not, for the day that cometh shall burn the wicked up; while on the servants of the Lord shall rise the healing beams of the Sun of Righteousness. Mal. 4:1, 2."—*H. L. Hastings.*

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save

you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Isa. 35:1-6, 8, 9.

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding bribes that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in His beauty: they shall behold the land that is very far off." "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:14-17, 20, 21, 24.

"Then shall God rejoice in Jerusalem, and joy in His people. And the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:19. "And the Lord shall be King over all the earth." Zech. 14:9.

"This earth where Christ has been a homeless outcast, a despised wanderer, and has met a felon's doom—shall yet shine forth, redeemed, purged, glorified, and arrayed in everlasting splendor, as the center of divine dominion." Rev. 21:22. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Verses 23-27. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified." Isa. 60:18-21. "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and heal the stroke of their wound." Isa. 30:26. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. 24:23. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of

Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought." Isa. 29:19-21. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:6-9.

THE DOMINION OF THE TWO ADAMS COMPARED

"God's word declares the end from the beginning. It is not only the chart which guides each weary wanderer to his eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which He has made and the church which He has redeemed. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read three chapters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists.

"At the beginning of the Bible we find a new world: 'In the beginning God created the heavens and the earth.' At the end of the Bible we find a new world: 'I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.' At the beginning, we find Satan entering to deceive and destroy; at the end, we find Satan cast out, 'that he should deceive the nations no more.' At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end,

there shall be no more pain nor sorrow, no sighing and no more death. At the beginning, the earth, for man's transgression is cursed with thorns and thistles; at the end, 'there shall be no more curse: but the throne of God and of the Lamb shall be in it.' At the beginning, we find the tree of life in Paradise, from which the sinner is shut out by a flaming sword, lest he eat and live for ever; at the end, we find the tree of life again, 'in the midst of the Paradise of God,' and the blessed, and the blood-washed ones have a right to the tree of life, and 'enter in through the gates into the city.' At the beginning, man was beneath the dominion of death and the grave; at the end 'the dead, small and great, stand before God,' the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over the earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory for ever."

"Thus shall this city shine forth in all the glory of divine adornment as the home of the saints. Men shall come from earthly wanderings to celestial homes; from dens and prisons here to joys and mansions there; out from iron doors and in through pearly gates;—and feet that woke the dull echoes of the gloomy dungeon's floor shall stand within thy gates, O Jerusalem! Hands that clanked their chains with slow and tedious move shall strike the instruments of heavenly melody, and wake the harp-notes of enduring joy. Brows once crowned with thorns and grimed with smoke and burning, shall grow smooth, and fair, and royal, beneath the crowns that never fade. Sackcloth shall be exchanged for fine linen, clean and white; and, gazing on the least of all the gathered throng, we may say, 'Solomon in all his glory was not arrayed like one of these.' Matt. 6:20.

"Here is the palace of angels and of God. Here stands

the throne of God and the Lamb. Rev. 22:3. Here shall the nations of the saved walk lovingly and peacefully in the calm, still light that beams through jasper walls and radiant palaces. Rev. 21:24. All shall be pure and bright and blessed; for the tabernacle of God shall be with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them,—their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things shall be done away. Rev. 21:3, 4. 'And He that sat upon the throne said, Behold, I make all things new.'

"Glorious shall be that city, the new metropolis of the established kingdom of God. And as Israel's sons, returning to their own land to dwell for ever, shall join themselves with ties of love and vows of attachment to its soil, and call their land married, so shall Jesus, taking this as His eternal residence, consecrate it as the bride, the wife of the Lamb. Isa. 62:4, 5; Rev. 19:7, 8.

"And all this glorious garniture of gates of pearl, and streets and buildings of transparent gold, and walls of jasper, and foundations of amethysts, and chrysolites, and emeralds and gems set by the cunning of its divine Architect, shall abide and adorn the home of the saints, the city of their glory, the palace of their King, the dwelling of their God. Blessed city of nightless day and tearless joy, where enemies never come, and whence friends never depart; city expected by Chaldean patriarchs, and foretold by Hebrew prophets; seen in the visions of God on Patmos, and by the eye of faith in all ages and in all lands;—we hail thy coming, and welcome thee as our endless home,—the peaceful Paradise of God."—*H. L. Hastings.*

"Behold the promised golden throne,—
The conquering palm,—the unfading crown;
And, more than all, that beaming eye
Whose glance is love and ecstasy!

But, lo! what sudden splendors beaming
 O'er heaven's illumined arch are streaming,
 What hues of varied beauty blending,
 What fair celestial towers descending!
 O, Salem! City of our God!
 The saints'—the martyrs' blest abode!
 I see thy gates of pearl unfold,
 I see thy streets of burnished gold,
 I see thy towers in crystal shine,
 Meet temple for a King divine.
 Hail! perfect, pure, in virgin pride,
 The mighty Lamb's resplendent bride!
 Within thy hallowed courts are found
 No lurking foes to vex or wound;
 No dim eye sheds the hopeless tear,
 No bosom throbs with doubt or fear;
 And hushed is shame's tumultuous thrill,
 And passion's warring storm is still.
 No bright sun beams by day; by night
 No pale moon sheds her feeble light:
 But from the throne of living fire
 Where sits revealed the eternal Sire,
 Where seraphs raise their loudest strain,
 To hail the Lamb that once was slain,
 Though Faith and Hope have passed away,
 Love sheds a pure, unchanging ray:
 What faintly shone on earth before,
 Now beams and burns forevermore."

ETERNAL PEACE AND UNITY INSURED

What assurance have we that this condition of unity and peace and glory will be eternal? May we not reasonably fear another invasion? And may not all of our toil yet be in vain, our sacrifices to obtain the inheritance fruitless, and our period of joy and gladness temporary? Let the apostle Peter answer. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. "*His promise*" is the basis of our confidence. "All the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." 2 Cor. 1:20. "What He

has promised, He is able to perform," and there is nothing "too hard for the Lord." In what instance has His word of promise failed?

He promised to deliver Israel from Egyptian bondage, and He delivered them. He promised to raise up Christ as the Saviour of a fallen race, of the seed of Abraham and David, and He raised Him up. He promised to utterly destroy the Amalekites and to disperse Israel throughout the nations, and His promise failed not. He promised a new heart to every believer under the new covenant, and millions have witnessed to the fulfillment of His word. He promised to destroy the wicked cities of the plains, and the salt waters of the Dead Sea testify to the fulfillment of that prediction. He promised to destroy the antediluvians for their wickedness and save believers in the ark. Unbelievers were destroyed and believers were rewarded according to the promise. By the same word, beyond the judgment day, He has promised the destruction of all ungodly men, with Satan and all invaders of His kingdom. 2 Peter 3:7; 2 Thess. 1:9; Rev. 20:7-15. That promise is as secure as the throne of God. Furthermore, He has declared that affliction shall not rise up the second time. Nahum 1:9. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:10, 11. We can therefore say with Joshua of old as the basis of our confidence: "And ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 23:14.

Having been purified, made white and tried (Dan. 12:10), and all perfectly united in the bonds of love and peace through Christ the Prince of peace (Eph.

1:10), the kingdom, originally established with the untried, is now established upon the basis of eternal security in Christ our "surety."

The reign of sin has ended, eternal righteousness has been established, through the sacrifice of God in Christ. Henceforth, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13.

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